

The Booke of

common prayer, and ad-
ministration of the
Sacramentes,
and other
rites

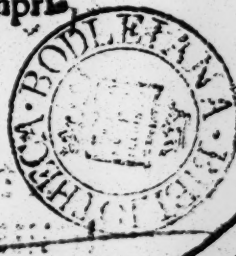
and Ceremonies in
the Church of
Englande.

Londini, in officina Edo-

ward & Ihuetburde.

Cum priuilegio ad Impri-
mendum dolum.

Anno. 1552.



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The Preface.



There was neuer any thing by the witte of man so well deuysed, or so sure established, (whiche in continuance of tyme) hath not been corrupted: as (emong other thinges) it may playnely appeare by the common prayers in the Church, commonly called diuine seruice. The fyrst original and grounde whereof, if a man would searche out by the aunciente fathers, he shall fynd that the same was not ordained but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that all the whole Byble (or the greatest part therof) should be read ouer once in the yere: intending therby, that the Cleergie, and specially suche as were ministers of the congregacion, shoulde (by often reading and meditacion of Gods worde) be styrred vp to godlines themselues, and be more able also to exhorde other by wholesome doctryne, and to confute them that were aduersaries to the trueth. And further, that the people (by dayly hearing of holy scripture read in the Church) should continuallye profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But these many yeres passed, this godlye & decent orde of the auncient fathers, hath been so altered, broken, and neglected, by plating in vncertayn Stories, Legendes, Responses, Verses, bayne Repetitions, Commemoracions, and Sinodalles, that commonly when any booke of the Byble was begonne, before three or foure Chapters were read out, al the rest were vntreadde. And in this sorte the booke of Esai was begonne in Aduent, & the booke of Genesis in Septuagesima: but they were onely begonne, and neuer read through. After a lyke sort were other bookes of holy scripture vntread. And moreouer, whereas Saint Paule would haue suche language spoken to the people in the churche, as they mighte vnderstande, and haue profite by hearinge the same: The seruice in this church of England (these many yeares) hath been read in Latyne to the people, whiche they vnderstoode not: so that they haue heard with theyr eares only, and theyr heartes, spirite, and mynde, haue not been edified thereby. And furthermore, notwithstandinge that the auncient fathers haue deuised the Psalmes into seuen portions, wherof euery one was called a Nocturne: now of late time, a fewe of them haue been dayly sayd (and oft repeated) and the reste betterlye omitted. Moreouer, the numbze and hardnes of the rules, called the Pie, and the manyfold chaungeinges of the seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more busines to find out what

a.ii. . should

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Should be read, then to reade it when it was founde oute.

These inconueniences therfore considered, here is set forth such an orde, whereby thesame shalbe redressed. And for a redynesse in this matter, here is drawen out a kalender for that purpose, which is playne and easye to be vnderstanden, wherein (so muche as may bee) the reading of holy scriptures is so set forth, that all thynges shal bee done in orde, withoute breakeinge one piece thereof from another. For thys cause bee cut of, Anthemes, Responses, Inuittatozies, and such lyke thynges, as dyd breake the continual course of the readinge of the scripture. Yet because there is no remedy, but that of necessitie there muste bee some rules, therfore certayne rules are here sette forth, whiche as they bee fewe in numbze, so they bee playne and easye to bee vnderstanden. So that here you haue an orde for prayer (as touchinge the readinge of holpe scripture) muche agreable to the mynde and purpose of tholde fathers, and a greate deale more profytable and commodious, then that whiche of late was vsed. It is more profytable, because here are lefte oute manye thynges, whereof some bee vntreue, some vncertayne, some vayne and superstitious, and is ordeyned nothinge to bee readde, but the verye pure woorde of God, the holy scriptures, or that whiche is euidentlye ground ed vpon thesame, and that in suche a language and orde, as is moste easye and playne for the vnderstandinge, bothe of the readers and hearers. It is also more commodious, both for the shorthenes thereof, & for the plaines of the orde, & for that the rules be fewe & easy. Furthermoze, by this orde, the curates shal nede none other bokes for their publike seruice but this boke, & the Byble: By the meanes wherof, the people shal not be at so great charge for bokes, as in tyme paste they haue been.

And where heretofore there hath been great diuersitie, in saying and singing in Churches within this realme, some folowing Salisbury vse, some Herford vse, some the vse of Bāgoz, some of Yorke, and some of Lincolne: Nowe from henceforth, al the whole realme shal haue but one vse. And yf anye woulde iudge this waye more paynful, because that al thynges must be read vpon the boke, whereas befoze by the reason of so often repeticion, they could saye many thynges by heart: yf those men wyll weygh theyr labour, with the profyte and knowledge which dayly they shal obtayne by reading vpon the boke, they wyl not refuse the payne, in consideraciō of the great profyte that shal ensue thereof.

And forasmuche as nothinge can almoste bee so playnely set forth, but doubtles maye ryse in the vse and practysinge of thesame: To appease all suche dyuersitie (yf anye arysle) and for the resolucyon of all doubtles, concernynge the maner howe to vnderstande, dooe, and execute the thynges conteyned in this Boke: The partyes that so doubt, or dyuerslye take anye thyng, shall

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shal alway resoꝛt to the Bishop of the Diocesse, who by his discrecion shal take oꝛder foꝛ the quieting & appealing of the same: so that the same oꝛdꝛe be not contrary to any thing conteyned in this boke. And yf the Bishop of the Diocesse be in any doubt, the may he send foꝛ the resolution thereof vnto the Archebishoppe.

Though it be appoynted in the afoꝛe wꝛytten Preface, that all thinges shalbe read and songe in the Church, in the Englishe tongue, to the ende that the congregaciō may be thereby edified: yet it is not ment, but when men saye Morninge and Euening prayer priuatly, they may say the same in any language that they them selues do vnderstande.

And al Priestes and Deacons, shalbe bound to saye dayly the morning and Euening prayer, either priuatly oꝛ openly, except they be letted by preaching, studying of diuinitie, oꝛ by some other bzgent cause.

And the Curate that ministreth in euery Parische Church oꝛ Chapel, beyng at home, & not being otherwyle reasonably letted, shal say the same in the Parische Church oꝛ Chappell where he ministreth, & shal tolle a belle thereto, a conuenient tyme befoꝛe he beginne, that suche as be disposed maye come to heare gods woꝛde, and to praye with him.

Of Ceremonies why

some be abolisshed, and
some reteyned.



If suche Ceremonies as bee vsed in the church, & haue had theyr beginninge by the institution of man: some at the fyrste were of godly entent and purpose deuysed, and yet at length turned to vanitie and supersticion: some entered into the church by vndiscrete deuotiō, and such a zeale as was without knowledge: and for because they were winked at in the beginning, they grewe dayly to more and more abuses: which not onely for theyr vnpurposablenes, but also because they haue muche blynded the people, and obscured the glory of god, are worthy to be cut awaye & cleane reiected. Other there bee, whiche althoughe they haue been deuysed by man: yet it is thought good to reserue them styl, aswel for a decente ordre in the church (for the whiche they were fyrst deuysed) as because they parteyne to edificacion: whereunto all thinges done in the church (as the Apostle teacheth) oughte to be referred. And although the keepinge or omittinge of a Ceremonie (in it selfe considered) is but a small thinge: yet the wylfull and contemptuous transgression and breakinge of a common ordre and discipline, is no small offence before God.

Let al thinges be done among you (sayth S. Paule) in a seemely & due ordre. The appoyntment of the which ordre, parteyneth not to priuate men: therefore no man ought to take in hande, nor presume to appoynt or alter any publike or comon ordre in Christes church, excepte he be lawfully called and aucthorized thereunto.

And wheras in this our tyme, the mindes of men are so diuerse, that some thinke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (they be so addicted to theyr olde customes:) and agayn on the other side, some be so new fangled, that they would innouate al thing, and so do despise the olde, that
nothyng

Of Ceremonies.

nothing can lyke them, but that is new: it was thought expedient, not so much to haue respect howe to please & satisfie eyther of these parties, as howe to please God, & profyte them both. And yet lest any man shoul^d be offended (whom good reason mighte satisfie) here be certaine causes redred, why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put away, because the great excesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof S. Augustine in his tyme complayned, that they were growe to such a numbre, that the state of Christian people was in worse case (concerninge that matter) then were the Jewes. And he counsailed that such yoke & burthe should be taken away, as tyme would serue quietly to doe it.

But what would S. Augustine haue sayd, yf he had seen the ceremonies of late daies vsed emōg vs: wherunto the multitude vsed in his tyme, was not to be compared. This oure excessive multitude of Ceremonies was so great, and many of them so darke: that they did more confound, and darken, then declare and set forth Christes benefytes vnto vs.

And besides this, Christes Gospell is not a Ceremonial lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beinge content only with those Ceremonies, which do serue to a decent ordre and godly discipline, and such as be apte to stirre vp the dull mynd of man to the remembraunce of hys duety to God, by some notable and speciall significacion, whereby he myght be edified.

Furthermore, the most weightie cause of thabolishment of certain Ceremonies was, that thei were so farre abused, partly by the superstitious blindnes of the rude and vnlearned, and partly by the vnfaciable auarice of suche as sought more theyr owne lucre, then the glory of God: that the abuses could not well be taken away, the

Of Ceremonies.

thing remaining stil. But now as cōcerning those per-
sones, which peraduenture wilbe offended, for that some
of thold ceremonies are reteined stil: yf they cōsidre that
without some Ceremonies, it is not possible to kepe any
ordre, or quiet discipline in the church: they shall easely
perceiue iust cause to refozme their iudgemētes. And yf
thei thinke much, that any of thold do remaine, & would
rather haue all deuised a new: The such mē graunting
some ceremonies conueniēte to be had, surely where the
olde may be well vsed, there they can not reasonably re-
proue the old, only for their age, without bewraying of
their owne folly. For in such a case, they ought rather to
haue reuerence vnto the for their antiquitie, yf they wil
declare the selues to be more studious of vnitie & cōcord,
then of innouations & new fanglenes, which (as muche
as may be with the true setting forth of Christs religi-
on) is alwayes to be eschewed. Furthermore, such shal
haue no iust cause with the Ceremonies reserued, to bee
offended. For as those be takē away, which were moſte
abused, & dyd burthē mennes consciences without anye
cause: so the other that remaine, are retayned for a disci-
pline & ordre, which (vpō iuste causes) maye be altered &
chaunged, & therefore are not to be esteemed equall with
gods lawe. And moreouer, they bee neyther darke nor
dumbe ceremonies: but are so set forth, that euery man
may vnderstand what they doe meane, and to what vse
they do serue. So that it is not like that they in tyme to
come, shoulde bee abused as the other haue been. And in
these our doynges, we condemne no other nations, nor
prescribe any thing, but to our owne people onely. For
we thinke it cōuenient that euery countrey shoulde vse
such ceremonies, as they shal thinke best to the settinge
forth of Gods honour or glorie, & to the reducing of the
people to a most perfect & godly lyuing, without errour
or Supersticion. And that they shoulde put away other
thinges whych from tyme to tyme, they perceyue to bee
most abused, as in mennes ordinaunces it often chaun-
ceth dyuersely in dyuerse countreys.

The

The Table and Kalen-

der expresseinge the ordre of the psalmes and
Lessons, to be sayd at Morninge and Eveninge
prayer throughout the yere, except certayne
proper feastes, as the rules folowinge
more playnely declare.

The order howe the Psalter is appoynted to be readde.

The Psalter shalbe readde throughe, once every Moneth. And
because that some Monethes be longer then some other be, it
is thought good to make them even, by this meanes.

To every Moneth, shalbe appoynted (as concerninge this pur-
pose) iuste. xxx. dayes.

And because January and Marche hath one day aboue the sayd
numbre, and February which is placed betwene them bothe, hath
only. xxviii. dayes: February shal borrowe of either of the Monethes
(of January and Marche) one daye. And so the Psalter which shal
be read in February, must begin the last day of January, and ende
the fyrst daye of Marche.

And where as Maye, Iuly, August, Octobre, and Decembre,
haue. xxxi. dayes a piece: it is ordered that thesame psalmes, shal-
be readde the last daye of the sayd Monethes, which were readde
the daye befoze. So that the Psalter maye begyn agayne the fyrste
daye of the nexte Monethes ensuinge.

Nowe to know what psalmes shalbe read every day, loke in the
Kalendar, the numbre that is appoynted for the psalmes, and then
fynde the same numbre in this table, and vpo that numbre shal you
see, what psalmes shalbe sayde at Morning and Evening prayer.

And where the. Cxix. psalme is deuided into. xxi. porcions, and
is ouerlonge to be readde at one tyme: it is so ordered, that at one
tyme shal not be read aboue foure or fyue of the sayde porcions, as
you shal perceyue to bee noted in this Table folowinge.

And here is also to bee noted, that in this Table, and in all other
partes of the seruice, where any psalmes are appoynted, the num-
bre is expresse after the greatesse Englishe Byble, whiche from the
ix. psalme, vnto the. Cxlviii. psalme (folowinge the diuision of the
Hebrewes) doth varie in numbres fro the common latin translation.

The Table for the

orde of the Psalmes to be sayde
at Morning and Euening prayer.

Morning prayer.	
i	i. ii. iii. iiii. v.
ii	ix. x. xi.
iii	xv. xvi. xvii.
iiii	xix. xx. xxi.
v	xxiii. xxv. xxvi.
vi	xxx. xxxi.
vii	xxxv. xxxvi.
viii	xxxviii. xxxix. xl.
ix	xliiii. xlv. xlvi.
x	i. ii. iii.
xi	lvi. lvii. lviii.
xii	lxi. lxii. lxiii.
xiii	lxviii.
xiiii	lxxi. lxxii.
xv	lxxv. lxxvi. lxxvii.
xvi	lxxix. lxxx. lxxxi.
xvii	lxxxvi. lxxxvii. lxxxviii.
xviii	xc. xci. xcii.
xix	xcvi. xcvii.
xx	ci. cii.
xxi	cv.
xxii	cvi.
xxiii	cx. cxii. cxiii. cxiiii.
xxiiii	cxvi. cxvii. cxviii.
xxv	Inde. v.
xxvi	Inde. v.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.
xxviii	cxxvii. cxxviii. cxxix. cxxx.
xxix	cxxxix. cxli. cxlii.
xxx	cxliiii. cxlv. cxlvi.

Eueninge prayer.	
vi.	vii. viii.
xii.	xiii. xiiii.
xviii.	
xxii.	xxiii.
xxvii.	xxviii. xxix.
xxxii.	xxxiii. xxxiiii.
xxxvii.	
xli.	xlii. xliii.
xlvii.	xlviii. xlix.
liii.	liiii. lv.
lix.	lx. lxi.
lxv.	lxvi. lxvii.
lxxix.	lxx.
lxxiii.	lxxiiii.
lxxviii.	
lxxxii.	lxxxiii. lxxxiiii. lxxxv.
lxxxix.	
xciii.	xciiii.
xcviii.	xcix. c. ci.
ciiii.	
cvi.	
cvi.	cix.
cxiii.	cxv.
cxix.	Inde. iiii.
Inde.	iiii.
Inde.	iiii.
cxxvi.	cxxvii. cxxviii. cxxix. cxxx. cxxxi.
cxxvii.	cxxviii. cxxviii.
cxlii.	cxliii.
cxlvii.	cxlviii. cxlix. cl.

The ordre howe

the reste of holy scripture (besyde the Psalter) is appointed to be readde.

The Old Testament is appoynted for the fyrst lessons, at Morning and Euening prayer, and shall bee read thzough, euery yere once, excepte certayne boke and Chapiters, whiche be leaste edysyng, and mighte beste be spared, and therfore bee lefte vnread.

The newe Testamente is appoynted for the second Lessons, at Morning and Euening prayer, and shalbe read ouer orderly euery yere thzyle, beside the Epistles and Gospels: except the Apocalips, out of the which there be onely certayne Lessons appointed, vpon diuerse proper feastes.

And to knowe what Lessons shalbe read euerye daye: synde the day of the moneth in the kalender folowing, and there ye shal perceyue the boke & Chapiters that shalbe read for the lessons, both at Morninge and Eueninge prayer.

And here is to bee noted, that whensoever ther be anye proper Psalmes or Lessones appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons, appointed in the kalender, shalbe omitted for that tyme.

Ye must note also that the Collect, Epistle & Gospel, appointed for the Sundaye, shal serue al the weke after, except there fal some feast that hath his proper.

This is also to bee noted, concerninge the Leape yeres, that the xxv. daye of februarye, whiche in Leape yere, is coumpted for two dayes, shal in those two dayes, alter nether Psalme nor Lesson: but the same Psalmes and Lessons, which be sayd the first day, shal also serue for the seconde daye.

Also, wheresoeuer the beginning of anye Lesson, Epistle or Gospel is not expessed: there ye muste beginne at the beginning of the Chapter.

And wheresoeuer is not expessed howe farre shalbe read, there shal you reade to the ende of the Chapter.

Proper Psalmes and

Lessons for dyuerse feastes and dayes,
at Morninge and Eveninge prayer.

On Christmas Day at morning prayer. Psalme. xix. } The fyfste Lesson. Esai. ix.
Psalme. xlv. } The. ii. Lesson. Luke. ii. vnto
Psalin. lxxxv } And vnto me a good wyll.

At Eveninge prayer. Psalm. lxxxix } The fyfste Lesson. Esa. vii.
Psalme. Cx. } God spake once agayne to
Psal. Cxxii } Achas. &c. vnto the ende.
The second lesson. Tit. iii.
The kyndnes and loue. &c.
vnto. Foolishe questions.

On sainte Stephens daye, at morning praier The second Lesson. Actes. vi. and. vii.
Stephen ful of fayth and power, vnto. And
when fourtie yeres were. &c.

At Eveninge prayer. The second Lesson. Actes. vii. And when
fourtie yeres were expired, there appeared
vnto Moyses. &c. vnto. Stephen full of the
holy ghost.

On sainte Ihesus the euangelistes day, at morning prayer. The seconde Lesson. Apoca. i. The whole
Chapter.

At Eveninge prayer. The seconde Lesson. Apocalips. xxi.

On the Innocentes daye, at morning praier. The fyfste Lesson. Jerem. xxxi. vnto. Moreover
I heard Ephraim.

On the Circūcīſion daye, at morning prayer. The fyfste Lesson. Genesis. xvi.
The second Lesson. Roma. ii.

At Eveninge prayer. The. i. Lesson. Deu. x. And now Israel. &c.
The second Lesson. Colloſſ. ii.

On s Epiphaſe The fyfste Lesson. Esay. lx.

[Proper psalmes and Lessons.]

nie at moꝛnyng prayer. The seconde Lesson. Luke. iiii. And it for-
tuned. &c.

At Euening prayer. The fyꝛste Lesson. Esay. xlix.
The second Lesson. Joh. ii. After this he
went downe to Capernaum.

On wednesdaye befoze Easter, at
Euening praier. The fyꝛste Lesson. Osee. xiii. xiiii.

On Thursdaye befoze Easter at
moꝛning praier. The fyꝛst Lesson. Daniel. ix.

At Euening prayer. The fyꝛst Lesson. Ieremie. xxxi.

On Good Fry- The fyꝛst Lesson. Genesis. xxi.
day, at moꝛnyng
prayer.

At Euening prayer. The fyꝛst Lesson. Esay. liii.

On Easter euen at Moꝛnyng
praier. The fyꝛst Lesson. zachary. ix.

On Easter daye at Moꝛnyng
prayer. Psalme. ii. } The first Lesson. Exod. xii.
Psalme. lvii. } The second Lesson. Ro. vi.
Psalme. Cxi

At Euenyng prayer. Psalm. Cxiii. } The second Lesson. Act. ii.
Psal. Cxiiii. }
Psal. Cxviii. }

On Monday in Easter weke, at
moꝛning praier The second Lesson. Math. xxviii.

At Euening prayer. The seconde Lesson. Actes. iiii.

On Tuesday in Easter weke, at
moꝛning praier The second Lesson. Luke. xxi. vnto. And
behold two of them.

[Proper psalmes and Lessons.]

At Eueninge
prayer.

The seconde Lesson. i. Corin. xv.

On the Ascen-
cion daye, at
morning praiser

Psalme. viii. }
Psalme. xv. }
Psalme. xxi. }

The. ii. lesson. John. xiiii.

At Eueninge
prayer.

Psalme. xxiiii. }
Psalme. lxxviii }
Psalme. Cvi }

The. ii. lesson. Ephe. iiii.

On Whitson-
day at morning
prayer.

Psalme. xlviii }
Psalme. lxxvii }

The second lesson. Act. x.
The Peter opened his. &c

At Eueninge
prayer.

Psalme. Ciiii. }
Psalm. Cxlv. }

The secōd lesson. Act. xix.
It fortunēd when Apollo
went to Corinthū. &c. vnto.
After these thinges.

On Trinitie
sunday, at mor-
ning prayer.

The fyrst Lesson. Genesis. xlviii.
The seconde Lesson. Bath. iii.

Conuerſion of
ſainct Paule, at
morning praiser

The second Lesson. Acte. xxii. vnto. They
heard him.

At Eueninge
prayer.

The second Lesson, Actes. xxvi.

Saincte Bar-
nabies daye at
morning praiser

The second Lesson. Actes. xiiii.

At Eueninge
prayer.

The second Lesson. Actes. xv. vnto. After
certayne dayes.

Saincte John
baptistes day, at
morning praiser

The fyrst Lesson. Malachi. iiii.
The seconde Lesson. Bath. iii.

At Eueninge
prayer.

The fyrst Lesson. Malachi. iiii.
The second Lesson. Bath. xiiii. vnto. whē
Jesus heard.

Sainct

Proper psalmes and Lessons.

Saint Peters The seconde Lesson. Actes. iiii.
day, at Morning prayer.

At Eueninge The second Lesson. Actes. iiii.
prayer.

All Sainctes The fyrst Lesson. Sapient. iiii. vnto. Blessed
day, at Morning prayer. is rather the barrayne.
The secōde Lesson. Hebre. xi. xii. Sainctes
by fayth subdued. vnto. Vt you endure cha-
stitynge.

At Eueninge The fyrste Lesson. Sapience. v. vnto. Hys
prayer. Ielousie also.
The seconde Lesson. Apocalips. xix. vnto.
And I sawe an Aungel stande.

An Almanacke

Easter Daye.	The Cycle of the sunne.	The Gol- den nombre.		
rbii. Aprill.	C.	xxi.	iiii.	M.D.li.
ii. Aprill.	A.	xxii.	rb.	M.D.liii.
xxv. Marche.	G.	xxiii.	xxvi.	M.D.liiii.
iiii. Aprill.	F.	xxiiii.	bii.	M.D.lb.
v. Aprill.	E.	xxv.	xxviii.	M.D.lvi.
xxviii. April.	C.	xxvi.	xxix.	M.D.lvii.
x. Aprill.	B.	xxvii.	xi.	M.D.lviii.
xxvi. Marche.	A.	xxviii.	xxii.	M.D.lix.
iiii. Aprill.	G.	i.	iii.	M.D.lx.
vi. Aprill.	E.	ii.	iiii.	M.D.lxi.
	D.	iii.	xxv.	M.D.lxii.
	C.	iiii.	xxvi.	M.D.lxiii.
	B.	v.	xxvii.	M.D.lxiiii.
	G.	vi.	xxviii.	M.D.lxv.
	F.	vii.	ix.	M.D.lxvi.
	E.	viii.	xx.	M.D.lxvii.
	D.	ix.	i.	M.D.lxviii.
	B.	x.	xii.	M.D.lxix.
	A.	xi.	xxiii.	M.D.lxx.

January hath. xxxi. Days.

		Morning prayer.		Euening prayer.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
in	A kalend. Circumcisio.	i	Gen. xviij	Roma. ii	Deut. x. Collos. ii.
	b iiii. No.	ii	Genesi. i	Math. i	Gene. ii Roma. i.
xi	c iiii. No.	iii	iii	ii	iiii
	d xid. No.	iiii	v	iii	vi
xix	e xid. No.	v	vii	iiii	viii
iiii	f viii. Id. Epiphania.	vi	Clay. ix	Luke. iii	Esa. xlix John. ii
	g vii. Id.	vii	Genesi. ix	Math. v	Genes. xi Roma. v
xvi	vi. Id.	viii	xii	vi	xiii
v	b v. Id.	ix	xiiii	vii	xv
	c iiii. Id.	x	xvi	viii	xvii
xiii	d iii. Id. Sol in aqua.	xi	xviii	ix	xix
ii	e xid. Id.	xii	xx	x	xxi
	f Idus.	xiii	xxii	xi	xxiii
x	a xix. kl. february.	xiiii	xxiiii	xii	xxv
	xbiii. kl.	xv	xxvi	xiii	xxvii
xviii	b xvi. kl.	xvi	xxviii	xiiii	xxix
vii	c xvi. kl.	xvii	xxx	xv	xxxi
	d xv. kl.	xviii	xxxi	xvi	xxxii
xv	e xiiii. kl.	xix	xxxiii	xvii	xxxv i. corin. i
iiii	f xiii. kl.	xx	xxxv	xviii	xxxvii
	a xii. kl.	xxi	xxxix	xix	xxxix
xii	xi. kl.	xxii	xl	xx	xli
i	b x. kl.	xxiii	xli	xxi	xliii
	c ix. kl.	xxiiii	xliii	xxii	xlvi
xix	d viii. kl. Con. Paule.	xxv	xlvi	Actes. xxi.	xlvi Actes. xxvi
	e vii. kl.	xxvi	xlviij	mat. xxiij	xlix i. Corin. vii
xvii	f vi. kl.	xxvii	l	xxiiij	Exodi. i
vi	g v. kl.	xxviii	Exodi. ii	xxv	iii
	a iiii. kl.	xxix	iiii	xxvi	v
xiiii	b iii. kl.	xxx	vi	xxvii	vii
iii	c x. kl.	i	viii	xxviii	ix

C *Chilodactylus*

[illegible]

Marche hath. xxxi. dayes.

Morning prayer. Evening prayer.

Psalmes.

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
vi	d kalend.	xxx	Deu. vii.	Luk. xii.	Deu. viii
	e vi. No.	i	ix	xiii	x
xi	f v. No.	ii	xi	xiii	xii
	g iiii. No.	iii	xiii	xb	xiii
xix	a iiii. No.	iiii	xb	xbi	xbi
iiii	b prid. No.	v	xbii	xbii	xbiii
	c trinas.	vi	xix	xbiii	xx
xviii	d viii. Id.	vii	xxi	xix	xxii
v	e vii. Id.	viii	xxiii	xx	xxiii
	f vi. Id.	ix	xxb	xxi	xxbi
xv	g v. Id. Equinoctium.	x	xxbii	xxii	xxbiii
ii	a iiii. Id. Sol in Arctice	xi	xxix	xxiii	xxx
	b iiii. Id.	xii	xxxi	xxiiii	xxxi
x	c prid. Id.	xiii	xxxi	John. i.	xxxi
	d Idus.	xiiii	Josue. i.	ii	Josue. ii.
xvii	e xbi. kl. Aprilis.	xb	iii	iii	iii
vi	f xbi. kl.	xbi	iiii	iiii	iiii
	g xbi. kl.	xbii	v	v	v
xv	a xiii. kl.	xbiii	vi	vi	vi
iii	b xiii. kl.	xix	vii	vii	vii
	c xii. kl.	xx	viii	viii	viii
xii	d xi. kl.	xxi	ix	ix	ix
i	e x. kl.	xxii	x	x	xi
	f ix. kl.	xxiii	xii	xi	xx
x	g viii. kl. Annū. of mary	xxiiii	xxi	xii	xxii
	a vii. kl.	xxb	xxiii	xiii	xxiii
xvii	b vi. kl.	xxbi	Judic. i	xiiii	Judic. ii.
vi	c v. kl.	xxbii	iii	xb	iiii
	d iiii. kl.	xxbiii	v	xbi	vi
xv	e iiii. kl.	xxix	vii	xbii	viii
iii	f prid. kl.	xxx	ix	xbiii	x

April hath. xix. days.

Morning prayer.

Euening praier.

¶

i. Lesson. ii. Lesson i. Lesson. ii. Lesson

g Calend.	i	Judic. xi	John. xix	Judi. xii.	Hebze. iii.
a iii. No.	ii	xiii	xx	xiiii	iiii
b iii. No.	iii	xb	xxi	xvi	v
c iiii. No.	iiii	xbii	Actes. i.	xviii	vi
d iiii. No.	v	xix	ii	xx	vii
e vii. Id.	vi	xxi	iii	Ruth. i.	viii
f vii. Id.	vii	Ruth. ii.	iiii	iii	ix
g vi. Id.	viii	iii	v	i. Regū. i.	x
a vi. Id.	ix	i. Regū. ii	vi	iiii	xi
b vii. Id.	x	iii	vii	v	xii
c vii. Id.	xi	vi	viii	vii	xiii
d vii. Id.	xii	viii	ix	ix	Jacobi. i.
e vii. Id.	xiii	x	x	xi	ii
f xvi. kl. Maii.	xiiii	xii	xi	xiii	iii
g xvi. kl.	xb	xiiii	xii	xb	iiii
a xvi. kl.	xbi	xbi	xiii	xvii	v
b xv. kl.	xbii	xbiii	xiiii	xix	i. Petri. i.
c xiiii. kl.	xbiii	xx	xb	xxi	ii
d xiiii. kl.	xix	xxii	xbi	xxiii	iii
e xiii. kl.	xx	xxiii	xbii	xxv	iiii
f xiii. kl.	xxi	xxbi	xbiii	xxvii	v
g x. kl.	xxii	xxbiii	xix	xxix	ii. Petri. i.
a ix. kl.	xxiii	xxx	xx	xxxi	ii
b viii. kl.	xxiiii	ii. Reg. i	xxi	ii. Reg. ii.	iii
c vii. kl.	xxv	iii	xxii	iii	i. John. i.
d vi. kl.	xxbi	v	xxiii	vi	ii
e v. kl.	xxbii	vii	xxiiii	viii	iii
f iiii. kl.	xxbiii	ix	xxv	x	iiii
g iiii. kl.	xxix	xi	xxbi	xii	v
a iiii. kl.	xxx	xiii	xxbii	xiiii	ii. iii. John.

Maye hath. xxxi. dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	b kalend. philip & iac.	i	ii. Re. xv.	Acte. viii	ii. Re. xvi
	c vi. No.	ii	xvii	xxviii	xxviii
ii	d v. No.	iii	xix	Math. i	xx
iii	e iiii. No.	iiii	xxi	ii	xxii
	f iiii. No.	v	xxiii	iii	xxiiii
iiii	g prid. No.	vi	iii. Reg. i.	iiii	iii. Reg. i.
v	a Jonas.	vii	ii	v	ii.
	b viii. Id.	viii	iii	vi	iii
vi	c vii. Id.	ix	v	vii	ix
vii	d vi. Id.	x	ix	viii	x
	e v. Id. Sol in sc.	xi	xi	ix	xii
viii	f iiii. Id.	xii	xiii	x	xiiii
	g iii. Id.	xiii	xv	xi	xvi
ix	a prid. Id.	xiiii	xvii	xii	xviii
x	b ious.	xv	xix	xiii	xx
	c xvii. kl. Junii.	xvi	xxi	xiiii	xxii
xi	d xvi. kl.	xvii	iii. Re. i.	xv	iii. Re. ii.
xii	e xv. kl.	xviii	iii	xvi	iiii. i. Cor.
	f xiiii. kl.	xix	v	xvii	vi
xiii	g xiii. kl.	xx	vii	xviii	viii
xiiii	a xii. kl.	xxi	ix	xix	x
	b xi. kl.	xxii	xi	xx	xii
xv	c x. kl.	xxiii	xiii	xxi	xiiii
	d ix. kl.	xxiiii	xv	xxii	xvi
xvi	e viii. kl.	xxv	xvii	xxiii	xviii
xvii	f vii. kl.	xxvi	xix	xxiiii	xx
	a vi. kl.	xxvii	xxi	xxv	xxii
xviii	b v. kl.	xxviii	xiii	xxvi	xiiii
xix	c iiii. kl.	xxix	xv	xxvii	xvi
	d prid. kl.	xxx	i. Efd. i.	xxviii	i. Efd. ii
xx		xxx	iii. Mark. i.	iiii	xviii

June hath. xxi. dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i. Lesson.		ii. Lesson.	
		i. Lesson.		ii. Lesson.	
	e kalend.	i	i. Efd. iiii	Marke. ii	i. Efd. ii
xix	f iiii. No.	ii	vi	iii	vi
xviii	g iii. No.	iii	vii	iiii	vii
xvii	a Prid. No.	iiii	viii	v	viii
xvi	b idonag.	v	ix	vi	x
	c viii. Id.	vi	ii. Efd. i	vii	iii
xv	d vii. Id.	vii	iiii	viii	v
xiv	e vi. Id.	viii	vi	ix	viii
xiii	f v. Id.	ix	ix	x	xiii
xii	g iiii. Id.	x	Hester. i.	xi	Hester. ii
xi	a iii. Id.	xi	iii. Actes. xiiii	iiii	Actes. xv.
x	b Prid. Id.	xii	v	Mar. xii.	vi
ix	c ious. Sol in Jan.	xiii	vii	xiii	xiii
viii	d xiiii. kl. Iulii.	xiiii	ix	xiiii	Joh. i
vii	e xv. kl.	xv	Job. ii	xv	iii
vi	f xvi. kl.	xvi	iiii	xvi	v
v	g xv. kl. Terme begin	xvii	vi	Luke. i.	vii
iiii	a xiiii. kl.	xviii	viii	ii.	ix
iii	b xiii. kl.	xix	x	iii	xi
ii	c xii. kl.	xx	xii	iiii	xiii
i	d xi. kl.	xxi	xiiii	v	xv
	e x. kl.	xxii	xvi	vi	xvii
xviii	f ix. kl.	xxiii	xix	vii	xx
xvii	g viii. kl. John xpo.	xxiiii	Gal. iiii	Math. iii.	Gal. iiii
xvi	a vii. kl.	xxv	Job. xxi	Luke. viii	Job. xxi
xv	b vi. kl.	xxvi	xxiii	ix	xxiii
xiv	c v. kl.	xxvii	xxvi	x.	xxvii
xiii	d iiii. kl.	xxviii	xxix	xi	xxx
xii	e iii. kl.	xxix	xxxi	Actes. iii.	xxxi
xi	f ii. kl.	xxx	xxxi	Luke. xii	xxxi

July hath. xxxi. dayes.

		Morning prayer.		Euening prayer.		
		Psalmes.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
xx	a kalend.	i	Job. xxxv	Luk. xiii.	iob. xxxvi	Philip. i.
xxi	b vi. No.	ii	xxxvii.	xiiii.	xxxviii	ii.
	b b. No.	iii	xxxix	xv	xl	iii
xxii	c iii. No.	iiii	xl	xvi	xlii	iiii
xxiii	d iii. No.	v	Prover. i	xvii	prover. ii	Collos. i.
	e viid. No. Termi end.	vi	lii	xviii	liii	vi
xxiiii	f Monas. Dog dayes.	vii	v	xix	vi	vii
xxv	g viii. Id.	viii	vii	xx	viii	viii
	a vii. Id.	ix	ix	xxi	xi	i. Thes. i.
xxvi	b vi. Id.	x	xi	xxii	xii	ii
	c v. Id.	xi	xii	xxiii	xiii	iii
xxvii	d iiii. Id.	xii	xv	xxiiii	xvi	iiii
xxviii	e iii. Id.	xiii	xvii	Johs. i.	xviii	v
	f viid. Id. Sol in Leo	xiiii	xix	ii	xx	ii. Thes. i
xxix	g Idus.	xv	xxi	iii	xxii	vi
xxx	a xvii. kl. Augusti.	xvi	xxii	iiii	xxiii	vii
	b xvi. kl.	xvii	xxv	v	xxvi	i. Timo. i.
xxxi	c xv. kl.	xviii	xxvii	vi	xxviii	ii. iii
	d xiiii. kl.	xix	xxix	vii	xxx	iiii
	e xiii. kl.	xx	xxxi	viii	Eccle. i.	v
xxxii	f xii. kl.	xxi	Eccle. ii	ix	iii	vi
	g xi. kl.	xxii	iiii	x	vii	i. Timo. i
xxxiii	a x. kl.	xxiii	vi	xi	vii	ii
xxxiv	b ix. kl.	xxiiii	viii	xii	ix	iii
	c viii. kl. James apo.	xxv	x	xiii	xi	iiii
xxxv	d vii. kl.	xxvi	xii	xiiii	Jerem. i.	Citus. i.
xxxvi	e vi. kl.	xxvii	Jerem. ii	xv	iii	ii. iii
	f v. kl.	xxviii	iiii	xvi	v	Phile. i.
xxxvii	g iiii. kl.	xxix	vi	xvii	vii	Hebre. i.
	a iii. kl.	xxx	viii	xviii	ix	ii
xxxviii	b ii. kl.	xxxi	x	xix	xi	iii

August hath. xxi. Dayes.

		Morning prayer.		Eueninge prayer.		
		C. Psalms.				
		i. Lesson		ii. Lesson		
viii	c. Lammag.	i	Jere. xii.	John. xx.	Jere. xlii	Hebz. iiii
xvi	d. iiii. No.	ii	xliii	xxi	xb	b
b	e. iii. No.	iii	xbi	Actes. i.	xbii	vi
	f. Prid. No.	iiii	xbiii	ii	xix	bii
xiii	g. Prid. No.	v	xx	iii	xxi	biii
ii	a. viii. Id.	vi	xxii	iiii	xxiii	ix
	b. vii. Id.	vii	xxiiii	v	xxv	x
x	c. vi. Id.	viii	xxvi	vi	xxvii	xi
	d. v. Id.	ix	xxviii	vii	xxix	xii
xviii	e. iiii. Id. S. Laurence.	x	xxx	viii	xxxi	xiii
vi	f. iii. Id.	xi	xxxi	ix	xxxii	Jacobi. i.
	g. Prid. Id.	xii	xxxiii	x	xxxv	ii
xv	a. Idus.	xiii	xxxvi	xi	xxxvii	iii
iiii	b. xix. kl. Septembz.	xiiii	xxxviii	xii	xxxix	iiii
	c. xviii. kl.	xb	xl	xiii	xli	v
xii	d. xvi. kl.	xbi	xlii	xiiii	xliii	i. Peter. i
i	e. xvi. kl.	xbii	xliiii	xb	xb. xbi	ii
	f. xv. kl.	xbiii	xlvi	xbi	xlvi	iii
ix	g. xiiii. kl.	xc	xlix	xbii	l	iiii
	a. xiii. kl.	xx	li	xbiii	lii	v
xvii	b. xii. kl.	xxi	Lamen. i	xc	Lame. ii	ii. Peter. i
vi	c. xi. kl.	xxii	lii	xx	liii	ii
	d. x. kl.	xxiii	v	xxi	Ezech. ii	iii
xiiii	e. ix. kl. S. Barth.	xxiiii	Ezech. iii	xxii	vi	i. John. i
iii	f. viii. kl.	xxv	vii	xxiii	xlii	ii
	g. vii. kl.	xxvi	xliii	xxiiii	xbiii	iii
xi	a. vi. kl.	xxvii	xxviii	xxv	xxviii	iiii
	b. v. kl.	xxviii	Daniel. i	xxvi	Danie. ii	v
xix	c. iiii. kl.	xxix	iii	xxvii	liii	ii. iii. Joh
viii	d. iii. kl.	xxx	v	xxviii	vi	Jude. i
	e. i. kl.	xxxi	vii	xxix	viii	Roma. i

September hath xxx. dayes.

Morning prayer. Evening prayer.

Chalmers.

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
xvi	f kalend.	i	Danie. ix	Math. ii.	Danie. x
v	g iiii. No.	ii	xi	xii	xiii
iiii	a iiii. No.	iii	xiii	xiii	xiiii
iiii	b prid. No.	iiii	Osee. i.	b Osee. ii. iii	b
iii	c Nonas. Dog dates end	b	iiii	vi	b. vi
ii	d viii. Id.	vi	vii	vii	viii
x	e vii. Id.	vii	ix	viii	x
	f vi. Id.	viii	xi	ix	xii
xviii	g v. Id.	ix	xiii	x	xiiii
xvii	a iiii. Id.	x	Joel. i.	xi	Joel. ii.
	b iiii. Id.	xi	iii	xii	Amos. i.
xv	c prid. Id.	xii	Amos. ii.	xiii	iii
xiiii	d Idus.	xiii	iiii	xiiii	b
	e xviii. kl. Octobris	xiiii	vi	xb	vii
xiii	f xvii. kl.	xb	viii	xvi	ix
xii	g xvi. kl.	xvi	Abdias. i.	xvii	Jonas. i.
	a xv. kl.	xvii	Joh. ii. iii	xviii	iii
xi	b xiiii. kl.	xviii	Miche. i.	xix	Miche. ii
	c xiii. kl.	xix	iii	xx	iii
xix	d xii. kl.	xx	b	xxi	vi
xviii	e xi. kl.	xxi	bii	xxii	Naum. i.
	f x. kl.	xxii	Naum. ii	xxiii	iii
xvi	g ix. kl.	xxiii	Abacu. i.	xxiiii	Abacu. ii
xv	a viii. kl.	xxiiii	iii	xxv	Soph. i.
	b vii. kl.	xxv	Soph. ii.	xxvi	iii
xiii	c vi. kl.	xxvi	Agge. i.	xxvii	Agge. ii.
xii	d v. kl.	xxvii	Zacha. i.	xxviii	Zac. ii. iii
x	e iiii. kl.	xxviii	iii. b	Marke. i	vi
xix	f iiii. kl.	xxix	vii	ii	viii
xviii	g prid. kl.	xxx	ix	iii	x

October hath. xxi. dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xxi	A kalend.	i	Zacha. x	Mar. iiii.	Zach. xii. i. cor. xvi.
x	b vi. No.	ii	xiii	v	xiiii u. corin. i
xix	c v No.	iii	Malac. i	vi	Malac. ii ii
ix	d iiii No.	iiii	iii	vii	iiii iii
	e iii No.	v	Tobi. i	viii	Tobi. ii iii
xviii	f xid. No.	vi	iii	ix	iiii v
	g Jonas.	vii	v	x	vi vi
xvii	A viii Id.	viii	vii	xi	viii vii
xvi	b vii Id. Term begin.	ix	ix	xii	x viii
	c vi Id.	x	xi	xiii	xii ix
xv	d v Id.	xi	xii	xiiii	xiii x
xiiii	e iiii Id.	xii	Judith. i	xv	Judit. ii xi
	f iii Id.	xiii	iii	xvi	iiii xii
xiii	g xid. Id. Sol in scor.	xiiii	v	Luke. di. i	vi xiii
ii	A Idus.	xv	vii	di. i	viii Galath. i
	b xvii kl. Nouembzis	xvi	ix	ii	x ii
xii	c xvi kl.	xvii	xi	iii	xii iii
	d xv kl. Luke Euan.	xviii	xiii	iiii	xiiii iii
xxi	e xiiii kl.	xix	xv	v	xvi b
xi	f xiii kl.	xx	Sapie. i	vi	Sapt. ii vi
	g xii kl.	xxi	iii	vii	iiii Ephes. i
xx	A xi kl.	xxii	v	viii	vi ii
xix	b x kl.	xxiii	vii	ix	viii iii
	c ix kl.	xxiiii	ix	x	xiiii
xviii	d viii kl.	xxv	xi	xi	xiii v
	e vii kl.	xxvi	xiii	xii	xiiii vi
xvii	f vi kl.	xxvii	xv	xiii	xvi Philip. i.
xvi	g v kl. Simon & Ja.	xxviii	xvi	xiiii	xviii ii
	A iiii kl.	xxix	xix	xv	Eccles. i. iii
xv	b iii kl.	xxx	Eccles. ii	xvi	iiii iii
iv	c iiii kl.	xxx	iiii	xvii	v Colossi. i

C November hath. xii. dayes.

Morning prayer. Evening prayer.

		C				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
	d <i>Memorandum. In laudibus.</i>	i	Sapient. iii.	He. xi. xii	Sapient. v	Apoc. xix
xxi	e iiii. No.	ii	Eccle. vi.	Lu. xviij	Eccle. vii.	Collo. ii.
xx	f iii. No.	iii	viii	xix	ix.	iii
	g <i>Præd. No.</i>	iiii	x	xx	xi	iiii
xix	a <i>Præd. No.</i>	v	xii	xxi	xiii	i. thessa. i.
	b viii. Id.	vi	xiii	xxii	xv	ii
xxviii	c vii. Id.	vii	xvi	xxiii	xvii	iii.
xxvii	d vi. Id.	viii	xviii	xxiiii	xix	iiii
	e v. Id.	ix	xx	John. i.	xxi	v
xxvi	f iiii. Id.	x	xxii	ii	xxiii	ii. thessa. i.
xxv	g iii. Id.	xi	xxiiii	iii	xxv	ii
	a <i>Præd. Id.</i>	xii	xxvi	iiii	xxvii	iii
xxiv	b <i>Præd. Id.</i>	xiii	xxviii	v	xxix	i. Timo. i
	c xviii. kl. Decembre.	xiiii	xxx	vi	xxxi	ii. iii
xxiii	d xvii. kl.	xv	xxxii	vii	xxxiii	iiii
xxii	e xvi. kl.	xvi	xxxiiii	viii	xxxv	v
	f xv. kl.	xvii	xxxvi	ix	xxxvii	vi
xxxi	g xiiii. kl.	xviii	xxxviii	x	xxxix	ii. Timo. i
xx	a xiii. kl.	xix	xl	xi	xli	ii
	b xii. kl.	xx	xlii	xii	xliii	iii
xxv	c xi. kl.	xxi	xliiii	xiii	xlvi	iiii
xxiv	d x. kl.	xxii	xlvi	xiiii	xlvii	Titus. i.
	e ix. kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii.
xxiii	f viii. kl.	xxiiii	l	xvi	li.	Philem. i.
xxii	g vii. kl.	xxv	Baruc. i	xvii	Barn. ii	Hebre. i.
xxi	a vi. kl.	xxvi	iii	xviii	iiii	ii
xx	b v. kl.	xxvii	v	xix	vi	iii
	c iiii. kl.	xxviii	Esay. i	xx	Esay. ii	iiii
xxviii	d iii. kl.	xxix	iii	xxi	iiii	v
xxvii	e ii. kl.	xxx	h	Actes. i	vi	vi

Decembre hath. xxxi. Dayes.

		Morning prayer.		Euening prayer.		
		Psalms.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
	f kalend.	i	Esay. vii	Actes. ii.	Esa. viii	Heb. vii.
xvi	g iiii. No.	ii	ix	iii	x	viii
ii	A iiii. No.	iii	xi	iiii	xii	ix
x	b xid. No.	iiii	xiii	v	xiii	x
	c Nonas.	v	xv	vi	xvi	xi
xviii	d viii. Id.	vi	xvii	vi. vii	xviii	xii
xvi	e vii. Id.	vii	xix	vi. vii.	xx. xxi	xiii
	f vi. Id.	viii	xxii	viii	xxiii	James. i.
xv	g v. Id.	ix	xxiii	ix	xxv	ii
xiii	A iiii. Id.	x	xxvi.	x	xxvii	iii
	b iiii. Id.	xi	xxviii	xi.	xxix	iiii
xii	c xid. Id.	xii	xxx	xii.	xxxi	v
i	d Idus.	xiii	xxxii	xiii.	• xxxiii	i. Petri. i
	e xix. kl. January	xiiii	xxxiiii	xiiii	xxxv	ii
ix	f xviii. kl.	xv	xxxvi	xv.	xxxvii	iii
	g xvii. kl.	xvi	xxxviii	xvi.	xxxix	iiii.
xvii	A xvi. kl.	xvii	xl	xvii.	xli	v
vi	b xv. kl.	xviii	xli	xviii	xlii	ii. Petri. i
	c xiiii. kl.	xix	xliii	xix	xlv	ii
xv	d xiii. kl.	xx	xlv	xx	xlvii	iii
iiii	e xii. kl. Thomas ap.	xxi	xlviii	xxi.	xlix	i. John. i
	f xi. kl.	xxii	l	xxii.	li	ii
xiii	g x. kl.	xxiii	li	xxiii.	lii	iii
	A ix. kl.	xxiiii	liii	xxiiii	lv	iiii
xix	b viii. kl. Stephen.	xxv	Esay. ix	Luk. xxii	Esay. vii	Titus. i.
viii	c vii. kl. Stephen.	xxvi	lv	act. vi. vii	lv	actes. vii
	d vi. kl. Stephen.	xxvii	lvii	Apoca. i	lix	Apoca. xii
xviii	e v. kl. Innocent. p.	xxviii	Jer. xxxi	Acte. xxv	lx	i. John. v.
vi	f iiii. kl.	xxix	Esay. lxi	xxvi	lxii	ii. John. i
	g iii. kl.	xxx	lxiii	xxvii	lxiii	iii. John. i.
xv	A ii. Idus	xxx	lxv	xxviii	lxvi	Jude. i.

An Acte for the vnifor-

**mitie of common praier, and administrati-
on of the Sacramentes.**



Here, there hath bene a verie
Godlye order sette furthe, by
aucthoritie of Parliament, for
common praier, and adminis-
tration of the sacramentes, to
be vsed in the mother tongue,
within this Church of En-
glande, agreable to the worde
of GOD, and the primatiue
Church, very comfortable to
all good people, desirynge to

liue in Christen conuersation, and most profitable to the
state of this realme, vpon the which, the mercie, fauour,
and blessing of almighty god, is in no wise so redily, and
plentifully powred, as by common praiers, due vling of
the Sacramentes, and often preaching of the Gospelle,
with the deuotion of the hearers: And yet this notwith-
standyng, a great number of people, in diuers partes of
this realme, folowynge ther owne sensualitie, and liuing
either without knowlege, or due feare of god, do wilful-
ly, and dāpnably, before almighty God, absteine, and re-
fuse, to come to their Parish Churches, and other pla-
ces, where common praier, administration of the sacra-
mentes, and preaching of the word of god, is vsed, vpon
the Sondais, & other daies, ordeined to be holy daies.

For reformation herof, be it enacted by the Kyng our
souereigne Lorde, with thassente of the lordes and com-
mons, in this presente Parliament assembled, and by the
aucthoritie of the same, that from and after the feast of
all Sainctes next comynng, all and euery persone, and
persones, enhabityng within this Realme, or any other
the kinges maiesties dominions, shal diligently & faith-
fully, hauing no lawfull or reasonable excuse to be absent
endeuour themselves to resorte to their Parish Church

or Chapell accustomed, or vpon reasonable let therof, to some vsual place, where common praier and suche Seruice of God shalbe vsed in suche tyme of let, vpon euerye Sundae, and other daies, ordeined, and vsed to be kepte as holy daies, and then, and there, to abide, orderly, and soberly, durynge the tyme of the commune praier, preachinges, or other Seruice of GOD, there to be vsed, and ministred, vpon payne of punishmente, by the Censures of the Churche.

And for the due execution hereof, the Kinges most excellent maiesty, the lordes Temporal, & all the commons in this present Parlamente assembled, doeth in Goddes name, earnestly require, and charge, all tharchebishoppes, Bishoppes, and other Ordenaries, that they shall endeuour themselves to the vttermost of their knowledges, that the due and true execution herof may be hadde throughout their Diocesses, and charges, as they wille answer before God, for such euilles, and plagues, wherewith almightye God, may iustly punishe hys people, for neglectinge this good and wholsome Lawe.

And for their auctoritie in this behalte, be it further likewise enacted by thaurthoritie aforesaid, that al and singuler thesame Archebishoppes, Bishoppes, and all other their officers, exercisynge Ecclesiastical iurisdiction, aswel in place exempt, as not exempt, within their Diocesses, shall haue ful power and auctoritie, by this Acte to refovrme, correct, and punishe, by censures of the churche, al and singuler persons, whiche shal offende within any their iurisdiccions, or Diocesses, after thesaide feast of al Sainctes, next coming, against this acte & statute, any other Lawe, statute, priuilege, libertye, or prouision hertofore made, had, or suffred to the contrarie, notwithstanding.

And because there hath arisen in the vse, and exercise of the foresaide common Seruice in the Churche, hertofore settfurth, diuers doubtess for the fasthion & maner of the ministratiō of thesame, rather by the curiositie of the minister, and mistakers, then of any other worthy cause ther-

therfore aswel for the more plaine and manifest explanation hereof, as for the more perfection of thesaid order of common Seruice, in some places wher it is necessary to make thesame prayer and fashion of Seruice more earnest and fitte, to stirre christian people to the true honouring of almighty God: The kynges most excellent maiesty, with thassent of the Lordes, and commons in thys present parliament assembled, and by thauctoritie of the same, hath caused the foresaide order of common seruice, entituled, The booke of common praier to be faithfully, & godly perused, explained, & made fully perfect, & by the foresaid authoritie, hath annexed & ioined it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebischoppes, bischoppes priestes, & Deacons, to be of like force, aucthoritie, & value as thesame like foresaid booke entituled the booke of common praier was before, & to be accepted, receiued, vled, & esteemed, in like sorte & maner, & with thesame clauses of prouisions and exceptions, to al ententes, constructions and purposes, as by the Acte of Parliament made in the seconde yere of the kynges Maiesties reigne, was ordeined, limited, expressed, and appointed for the vniiformitie of Seruice, and administration of the Sacramentes thoroughout the realme, vpon suche seuerall paines, as in the saide acte of Parliament is expressed. And thesaide former acte to stande in full force, and strength, to all ententes, and constructions, and to be applied, practised, and put in vze, to, and for thestablisshyng of the booke of common praier, nowe explained, and herunto annexed & also thesaide forme of making of Archebischoppes, bischoppes, priestes, and Deacons, hereunto annexed, as it was for the former booke. ¶ And by thaucthoritie aforesaid it is now further enacted, that if any maner of person, or persons, inhabityng, & beyng, within this Realme, or any other the kynges maiesties dominions, shal after the saide feast of all Sainctes, willingly, & wittingly, heare, and be presente at any other manner, or fourme of common praier, of administration of the sacramentes, of ma-

x.ii. kyng

An acte for the vniformitie of common praier.

king of ministers in the churches, or of any other rites
cōtained in the booke ānered to this acte, the is mēcioned
& setfurth in the said booke, or that is cōtrary to the forme
of sondre prouisions, and exceptions, contained in the
foresaide former statute, and shalbe therof conuicted, ac-
cording to the lawes of this Realme, before the Iustices
of Assise, Iustices of Oyer, and Determiner, Iustices of
peace in their Sessions, or any of them, by the verdict of
xii. men, or by his, or their owne confession, or otherwise,
shal for the first offence suffer imprisonment, for sixe mo-
nethes, without baile, or mainprise, & for the seconde of-
fence, beyng lykewise conuicted, (as is aboue saide,) im-
prisonment for one whole yere, and for the thirde offence,
in like maner, imprisonment duryng his, or their lifes.
And for the moze knowledge to be giuen hereof, and
better obseruation of this Lawe: Be it enacted by the
auctoritie aforesaid, that al and singuler Curates shal
vppon one Sondre euery quatter of the yere, duryng
one whole yere, next folowing the foresaide feast of all
Sainctes, next comynng, reade this present Acte in the
churche, at the time of the most assembly, & likewise once
in euery yere folowing, at the same time, declaring vnto
the people, by the auctoritie of the Scripture, howe the
mercy and goodnes of God, hath in al ages bene shewed
to hys people, in their necessities, and extremities, by
meanes of hartly, and faithful praiers, made to al-
mighty God, especially where people be gathe-
red together, with one faith and minde,
to offer by their hartes by prayer,
as the beste Sacrifices that
Christian menne canne
yelde.

The order where

Morning and Evening prayer
shalbe vlsed and sayde.

The morning and eueninge prayer, shalbe vlsed in suche place of the Church, chapell or Chauncell, & the minister shal so turne him, as y people maye best heare. And if there be any cōtrouersie therin, the matter shalbe referred to the ordinarie, & he or his deputie shal appoynte the place: and the chauncels shal remayn, as they haue done in times past.

And here is to be noted, that the minister at the tyme of the cōmunion, & at al other times in his ministracion, shal vse nether Albe, Vestemēt, nor Cope: but beyng Archebisshop, or Bishhop, he shal haue and weare a rochet: & beyng a priest or Deacon, he shal haue and weare a surples only.

An order for Morninge

prayer dayly thzoughout the yeare.

At the beginning both of morning prayer, and likewise of euening praier, y minister shal reade with a loud voyce, some one of these sentēces of y scriptures that folowe. And thē he shal say that, which is wztte after the said sentēces.



What tyme soeuer a synner doeth repente him of his synne frō the bottoime of his heart: I wyll put all his wickednes out of my remembraunce sayth the Lord. Ezechiel, xviii

I doe know mine owne wickednes, Psalm. li.
and my synne is alway agaynst me.

Turne thy face awaye from oure synnes (O Lord) psalm. li.
and blot out all oure offences.

A sorrowful spirite, is a Sacrifice to God: despise not psalm. li.
(O Lord) humble and contrite heartes.

Repente youre heartes, and not youre garmentes, and Ioel. ii.
turne to the Lord your God: because he is gentle & merciful, he is pacient and of muche mercy, and suche a one that is sorry for youre afflictions.

To thee O lord God belongeth mercy & forgiuenes, Daniel. ix

A. i.

for

Morning prayer.

for we haue gone awaye from thee, and haue not harkened to thy voyce, whereby wee myghte walke in thy lawes, which thou hast appoynted for vs.

Jerem. ii. Correct vs, O Lorde, and yet in thy iudgemente, not in thy furie, lest we shoulde bee consumed and broughte to nothinge.

Mat. iii. Amende your lyues, for the kyngdome of God is at hande...

Luke. xv I wyll goe to my father & saye to him: father, I haue synned agaynst heauen, and agaynst thee, I am no more woorthye to be called thy sonne.

Psa. cxlii Enter not into Iudgemente with thy seruauntes, O Lorde, for no fleshe is righteous in thy sight.

i. Iohn. i. Yf wee saye that we haue no synne, wee deceyue oure selues, and there is no trueth in vs.

Dearely beloued brethre, the scripture moueth vs in sondrie places, to acknowledge and confesse our manyfold sinnes and wickednes, and that we shoulde not dissemble nor cloke them before the face of almightie God our heauely father, but confesse them with an humble, lowely, penitent, & obedi-
ente hearte: to the ende that we may obtayne forgettenes of the same by his infinite goodnes and mercie. And al-
thoughe we oughte at all tymes, humbly to knowlege oure synnes before God: yet oughte we mooste chieslye to dooe, when we assemble and mete together, to rende thanks for the greate benefytes that we haue receyued at his handes, to sette forth his mooste worthye prayse, to heare his mooste holy worde, and to aske those thinges whiche bee requisite and necessarye, as well for the body as the soule. wherefore I pray and beseeche you, as manye as bee here presente, to accompanie me with a pure hearte and humble voice, vnto the throne of the heauenly grace, sayinge after me.

A generall confession, to bee sayde of the whole congrega-
cion after the Minister, kneelinge.

Almightie

Morning prayer.



Almighty and most merciful father, we haue erred and strayed from thy wayes, lyke losse shepe. we haue folowed to muche the deuysses and desyres of oure owne heartes. we haue offended agaynst thy holy lawes. we haue lefte vndone those thinges whiche we oughte to haue done, and wee haue done those thinges whiche we oughte not to haue done, and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miserable offenders. Spare thou them O God, whiche confesse their faultes. Restore thou them that be penitent, according to thy promyses declared vnto mankynde, in Christe Iesu oure Lorde. And graunt, O moste merciful father, for his sake, that wee may hereafter lyue a godly, righteous, and sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the Minister alone.



Almighty God, the father of oure Lorde Iesus Christ, whiche desireth not the death of a synner, but rather that he maye turne from his wickednes & lyue: & hath geuen power & comaundement to hys ministers, to declare and pronounce to his people beinge penitente, the absolucion and remission of theyr synnes: he pardoneth and absolueth all them which truely repent, and vnfeynedly beleue his holy gospel. wherefore we beseeche him to graunte vs true repentaunce and his holye spirite, that those thinges may please him, which we doe at this present, & that the rest of oure lyfe hereafter, maye be pure & holye: so that at the laste we maye come to hys eternall ioye, through Iesus Christ our Lorde.

The people shall aunswere. Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

A. ii.

Oure

Morning prayer.



Our father which art in heauen, hallowed be thy name. Thy kingdō come. Thy wil be done in earth as it is in heauen. Geue vs this day our daily bread. And forgeue vs our trespasses, as we forgeue thē that trespasse againste vs. And leade vs not into temptation. But deliuer vs from euyl. Amen.

Then lyke wyse he shall saye.

O Lord open thou oure lippes.

Answer.

And our mouth shall shewe forth thy prayse.

Prieste.

O God make spede to saue vs.

Answer.

O Lord make haste to helpe vs.

Prieste.

Glozy be to the father, & to the sonne, & to the holy gost.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

Prayse ye the Lord.

Then shalbe sayd oꝝ songe this psalme folowinge.



Come let vs sing vnto the Lord: let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankes-geuing: and shewe our selfe glad in him with psalmes.

For the Lord is a greate God: and a greate Kyng aboue all Goddes.

In his hand are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worship and fal downe: and knele before the Lord our maker.

For he is the Lord oure God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyl heare his voyce, harden not your heartes: as in the prouocation, and as in the daye of temptation in the wyldernes.

When

Morning prayer.

When your fathers tempted me, proued me, and sawe my workes.

Fortie yeres longe was I grieved with this generation, & sayd: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not entre into my reste.

Glozy be to the father, & to the sonne: & to the holy gost.

As it was in the beginning, is now, and euer shal be: worlde without ende. Amen.

Then shal folowe certayne Psalmes in orde, as they bee appointed in a table, made for that purpose: except there bee proper Psalmes appointed for that daye. And at the ende of euery psalme throughtout the yere, & lyke wyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shal be repeated.

Glozy be to the father, and to the sonne. &c.

Then shal be read two Lessons distinctly wyth a loude voyce, that the people may heare. The fyrst of the olde Testamente, the second of the newe. Lyke as they be appointed by the Kalender, except there be proper Lessons assigned for that daye: the minister that readeth the Lesson, stāding and turning him so, as he may best be heard of al such as be present. And before euery Lesson, the minister shal saye thus. The fyrst, seconde, thyrde, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other lyke, as is appointed in the Kalender. And in the ende of euery Chapter, he shal saye.

Here endeth suche a Chapter, of suche a Booke.

And (to the ende the people may the better heare) in such places where they do sing, there shal the Lessons be song in a playne tune, after the maner of distincte readinge: and lyke wyse the Epistle and Gospell.

After the fyrst Lesson, shal folow Te deum Laudamus, in Englishe, dayly throught the whole yere.

Te prayse thee, O GOD: we knowlege thee to bee Te deum the Lorde.

All the earth doeth worshippe thee, the father euerlastinge.

To thee all Aungels crye aloud: the heauens and all the powers therein.

To thee Cherubin and Seraphin, continually do crie. Holy, holy, holy, Lorde God of Sabaoth.

A.iii.

Heauen

Morninge prayer.

Heauen & earth are full of the Maiestie of thy glorie.
The glorious companie of the Apostles, prayse thee.
The goodly felowship of the Prophetes, prayse thee.
The noble armie of Martyrs, prayse thee.
The holy Churche throughout all the worlde, doeth
knowledge thee.

The father of an infinite Maiestie.
Thy honorable, true, and onely sonne.
Also the holy ghoste, the comforter.
Thou art the Kynge of glorie, O Christe.
Thou art the everlastinge sonne of the father.
When thou tookest vpon thee to delyuer manne, thou
dyddest not abhorre the vyrgins wombe.

When thou hadst ouercomed the sharpenes of death,
thou didst open the Kingdom of heauen to all beleuers.

Thou syttest on the righte hand of God, in the glorie
of the father.

We beleue that thou shalt come to be our iudge.

We therefore praye thee, helpe thy seruautes, whom
thou hast redeemed with thy precious blood.

Make them to bee noumbred with thy Saintes, in
glorie everlastinge.

O Lorde saue thy people: and blesse thyne heritage.
Gouerne them and lyfte them vp for euer.

Daye by daye we magnifye thee.

And we worship thy name, euer world without ende.
Touchsafe, O Lord, to kepe vs this day without sinne.

O Lorde haue mercye vpon vs: haue mercy vpon vs.

O Lord, let thy mercye lighten vpon vs: as our trust
is in thee.

O lord, in thee haue I trusted: let me neuer be cōfounded.

For this canticle, Benedicite omnia opera domini domino.

Benedi-
cite.



All ye workes of the Lord, blesse ye the Lorde:
prayse him and magnifye him for euer.

O ye Aungels of the Lord, blesse ye the Lorde:
prayse ye him and magnifye him for euer.

O ye heauens, blesse ye the Lorde: prayse him and
magnifye

Morninge prayer.

magnifye him for euer.

O ye waters that be aboue the firmamente, blesse ye the Lord: prayse him and magnifye him for euer.

O all ye powers of the LORD, blesse ye the Lord: prayse him and magnifye him for euer.

O ye Sunne and Moone, blesse ye the Lord: prayse him and magnifye him for euer.

O ye starres of heauen, blesse ye the Lord: prayse him and magnifye him for euer.

O ye howes and dewe, blesse ye the Lord: prayse him and magnifye him for euer.

O ye wyndes of God, blesse ye the Lord: prayse him and magnifye him for euer.

O ye fyre and heate, blesse ye the Lord: prayse him and magnifye him for euer.

O ye wynter and sommer, blesse ye the Lord: prayse him and magnifye him for euer.

O ye dewes & frostes, blesse ye the Lord: prayse him and magnifye him for euer.

O ye froste and colde, blesse ye the Lord: prayse him & magnifye him for euer.

O ye Ice and snowe, blesse ye the Lord: prayse him and magnifye him for euer.

O ye nightes and dayes, blesse ye the Lord: prayse him and magnifye him for euer.

O ye light and darkenesse, blesse ye the Lord: prayse him and magnifye him for euer.

O ye lighteninges and cloudes, blesse ye the Lord: prayse him and magnifye him for euer.

O let the earth blesse the Lord: yea, let it prayse him and magnifye him for euer.

O ye Mountaynes and hylles, blesse ye the Lord: prayse him and magnifye him for euer.

O all ye grene thynges vpon the earth, blesse ye the Lord: prayse him and magnifye him for euer.

O ye welles, blesse ye the Lord: prayse him and magnifye him for euer.

Morninge prayer.

O ye Seas & fluddes, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye whales and all that moue in the waters, blesse ye the Lorde: prayse him and magnifye him for euer.

O all ye foules of the ayre, blesse ye the Lorde: prayse him and magnifye him for euer.

O all ye beastes and cattell, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye children of men, blesse ye the Lorde: prayse him and magnifye him for euer.

O let Israel blesse the Lorde: prayse him and magnifye him for euer.

O ye Priestes of the Lorde, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye seruantes of the Lorde, blesse ye the Lorde: praise him and magnifye him for euer.

O ye spirites and soules of the righteous, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye holy and humble me of heart, blesse ye the Lorde: prayse him and magnifye him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him and magnifye him for euer.

Glozy be to the father, & to the sonne: & to the holy goste.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

And after the second lesson, shalbe bled and sayde,
Benedictus, in Englishe as foloweth.

Benedic-
tus.

Blessed be the Lorde God of Israell: for he hath visited and redeemed his people.

And hath raysed vp a mightie saluacion for vs: in the house of his seruante David.

As he spake by the mouth of his holye Prophetes: which haue been sence the worlde began.

That we shoulde bee saued from our enemies: & from the handes of all that hate vs.

To perfourme the mercye promysed to oure forefathers: and to remembre his holy couenaunt.

To

Morninge prayer.

To perfourme the othe which he sware to oure fore-
father Abraham: that he would geue vs.

That we beyng delyuered out of the handes of oure
enemies: might serue him without feare.

In holines and righteousnes before him: al the daies
of our lyfe.

And thou chylde shalte bee called the Prophete of the
highest: for thou shalt goe before the face of the Lord, to
prepare his wayes.

To geue knowledge of saluacion vnto his people: for
the remission of theyr synnes.

Through the tender mercye of our God: whereby the
daye spring from an highe hath visited vs.

To geue light to them that lytte in darkenes, and in
the shadowe of death: and to guyde oure feete into the
waye of peace.

Glozy be to the father, and to the sonne: and to the ho-
ly ghoſte.

As it was in the beginning, is nowe, and euer shalbe:
worlde without ende. Amen.

Coz els thys Psalm.



We ioyeful in the Lorde (all ye landes:) serue ^{Iubilare}
the Lord with gladnesse, and come before his ^{deo. ps. c.}
presence with a songe.

We ye sure that the Lord he is God: it is he
that hath made vs, and not we oure selues,
we are his people, and the shepe of his pasture.

O goe your waye into his gates with thankesgeuing,
and into his courtes with prayse: bee thankfull vnto
him, and speake good of his name.

For the Lorde is gracious, his mercy is euerlastinge:
and his trueth endureth fro generation to generation.

Glozy be to the father, & to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shalbe:
worlde without ende. Amen.

Then

Morninge prayer.

Then shalbe sayd the Crede, by the Minister and the people, standinge.



I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only sonne our lord, which was conceived by the holy gost, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into hel. The thyrde day he rose againe from the dead. He ascended into heauen, and sitteth on the righthand of God the father almightie. From thence shal he come to iudge the quicke & the dead. I beleue in the holy ghost. The holy Catholyke Church. The communion of Sainctes. The forgiveness of synnes. The resurreccion of the body. And the life cuerlasting. Amen.

¶ And after that, these prayers folowing, aswel at Eueninge prayer, as at Morning prayer: all deuoutely kneelinge.

The Minister first pronouncing with a loude voyce.

The Lord be with you.

Answer.

And with thy spirite.

The Minister.

Let vs praye.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall saye the Lordes prayer in Englishe, with a loude voyce.

Our father which art, &c.

¶ Then the Minister standing vp, shall saye.

O Lord shewe thy mercy vpon vs.

Answer.

And graunt vs thy saluacion.

Priest.

O Lord saue the Kynge.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Morning prayer.

Prieste.

Indue thy ministers with righteousnesse.

Answer.

And make thy chosen people ioyefull.

Priest.

O Lord saue thy people.

Answer.

And blesse thyne inheritaunce.

Prieste.

Geue peace in oure tyme, O Lorde.

Answer.

Because there is none other that fyghteth for vs, but onely thou O God.

Prieste.

O God make cleane our heartes within vs.

Answer.

And take not thyne holy spyryte from vs.

Then shal folow thre Collectes. The fyrst of the daye, whyche shalbe thesame that is appoynted at the Communion. The second for Peace. The thyrde for Grace to lyue wel. And the two last Collectes shal neuer alter, but daily be sayd at Morninge prayer, throughout al the yere as foloweth.

The second Collecte for Peace.

O God, which art authour of peace, and loue of con corde, in knowledge of whom standeth our eternal lyfe, whose seruice is perfect freedō: Defend vs thy humble seruauntes, in al assaultes of oure enemies, that we surely trustinge in thy defence, maye not feare the power of anye aduersaries: through the might of Iesu Christe our Lorde. Amen.

The thyrde Collecte for Grace.

O Lord oure heauenly father, almightye & everlasting god, which hast safely brought vs to the beginning of this daye: defend vs in thesame with thy mightie power, & graunt that this daye we fal into no sinne, neyther runne into anye kinde of daunger: but that all oure doynges maye be ordered by thy gouernance, to doe alwayes that is righteous in thy sight: through Iesus Christ our lord. Amen.

(...)

An Ordre for Eueninge

prayer throughout the yere.

The Priest shall saye.

Our father which, &c.

Then lyke wyse he shall saye.

O Lord open thou oure lippes.

Answer.

And our mouth shall shewe forth thy prayse.

Prieste.

O God make spede to saue vs.

Answer.

Lord make haste to helpe vs.

Prieste.

Glorie be to the father, & to the sonne, & to the holy gost.

As it was in the beginning, is now, and euer shall be:
world without ende. Amen.

Prayse ye the Lord.

Then Psalmes in ordre as they be appointed in þe Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament as is appointed likewise in the Kalender, except there be propre lessons appointed for that day. After that, Magnificat, in Englishe as foloweth.

Magnificat.



My soule doeth magnifye the Lord.

And my spirite hath reioysed in God my Sauoure.

For he hath regarded the lowelynes of his handmayden.

For beholde from henceforth, all generations shall call me blessed.

For he that is myghtie, hath magnifyed me: and holpe

Eueninge prayer.

holy is his name.

And his mercye is on them that feare him: through-
out all generations.

He hath shewed strengthe with hys arme: he hath
scattered the proud, in the ymaginacion of their heartes.

He hath putte downe the myghtye from their seate:
and hath exalted the humble and meke.

He hath fylled the hungrye with good thinges: and
the riche he hath sent emptie awaye.

He remembrynge his mercye, hath holpen hys ser-
uaunt Israel: as he promised to our forefathers, Abra-
ham and his sede for ever.

Glozy be to the father, & to the sonne: & to the holy goste.

As it was in the beginning, is now, and euer shal be:
world without ende. Amen.

CDz els thys Psalme.



Syng vnto the Lorde a newe song: for he
hath done merueylous thinges.

With his own right hande, and with his
holy arme: hath he gotten hymselfe the vic-
torye.

Cantate
domino.
psa. xcviij

The lorde declared his saluacion: his ryghteousnes
hath he openly shewed in the sight of the heathen.

He hath remembred hys mercye and trueth towarde
the house of Israel: and all the endes of the world haue
seen the saluacion of our God.

Shew your selues ioyful vnto the lord all ye landes:
sing, reioyce and geue thanks.

Praise the Lorde vpon the harpe: syng to the harpe
with a psalme of thankesgeuing.

With trompettes also and shawmes: O shewe your
selues ioyful before the Lord the king.

Let the sea make a noyse and all that therein is: the
round world, and they that dwell therein.

Let the floudes clappe their handes, & let the hilles
be ioyfull together before the Lorde: for he is come to
iudge the earth.

with

Eueninge prayer.

With righteousnes shal he iudge the worlde: and the people with equitie.

Glozy be to the father. &c. As it was in the. &c.

Then a Lesson of the newe Testament. And after that,
(Nunc dimittis) in Engliſhe, as foloweth.



DId, now lettest thou thy seruaunt departe in peace: according to thy worde.

For mine eyes haue seen: thy saluacion, which thou hast prepared: before the face of all people.

To be a lighte to lighten the Gentiles: and to bee the glozy of thy people Israel.

Glozy be to the father, & to the sonne, & to the holy gost.

As it was in the beginning, is now, & euer shalbe. &c.

Oz els thys Psalme.

Deus mi.
seretur.
psa. lxxvi.



DId be merciful vnto vs, and blesse vs: and shew vs the light of his countenaunce, and bee mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauinge healthe amonge al nations.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalte iudge the folke righteouslye, and gouerne the nations vpon earth.

Let the people prayse thee O God: let all the people prayse thee.

Then shall the earth bringe forth her increase: and God, euen our owne God shall geue vs his blessinge.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glozy be to the father, & to the sonne: & to the holy goste.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

Then shall folowe the Crede, with other prayers as is befoze appointed at Moynyng prayer after Benedictus And with thre Collectes: First of the day: the seconde of peace: Thirde for aide against al perilles, as hereafter foloweth.
Which

Eueninge prayer.

Which two last Collectes shalbe daiely sayd at Eueninge prayer without alteracion.

The seconde Collecte at Eueninge prayer.

God, from whom al holy desyres, al good counsayles, and al iust workes doe procede: geue vnto thy seruantes that peace, whiche the worlde cannot geue: that bothe our heartes may be set to obeye thy commaundementes, and also that by thee, we being defended from the feare of our enemies, may passe oure tyme in reste and quietnes, throughe the merites of Iesus Christ our Sauour. Amen.

The thyrde Collecte, for ayde against al perilles.

Lighten oure darkenesse we beseeche thee, O Lorde, and by thy greate mercye, defende vs from all perilles and daungers of thys nyghte, for the loue of thy onely Sonne oure Sauoure Iesus Christe. Amen.

In the feastes of Christmas, the Epiphanie, saint Mathie, Easter, Chassencion, Pentecoste, Saint John Baptist, Saint James, Saint Bartholomewe, Saint Mathewe, Saint Simon and Jude, Saint Andrewe, and Trinitie Sundaye: shalbe songe or sayde immediatly after Benedictus, this confession of our Christen fayth.

No souer wyl be saued: before al thinges <sup>Quicquid
que vult</sup> it is necessarye that he hold the catholike fayth.

whiche fayth except euery one doe kepe holy and vndefyled: withoute doubte he shall perishe euerlastingly.

And the catholike fayth is this: that wee worshippe one God in Trinitie, and Trinitie in vnitie.

Neither

Eueninge prayer.

Neyther confounding the persons: nor deuyding the substance.

For there is one person of the father, another of the sonne: and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghoste is all one: the glorie equall, the maiestie coeternall.

Suche as the father is, such is the sonne: and such is the holy ghoste.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghoste eternall.

And yet they are not thre eternalles: but one eternall.

As also there bee not thre incomprehensibles, nor thre vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not thre almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghoste is God.

And yet are they not thre Goddes: but one God.

So lyke wise the father is Lord, the sonne Lord: and the holy ghost Lord.

And yet not thre Lordes: but one Lord.

For lyke as we bee compelled by the Christian veritie: to acknowledge every person by himselfe, to be God and Lord.

So are wee forbidden by the Catholike religion: to saye there be thre Goddes or thre Lordes.

The father is made of none: neyther created nor begotten.

begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy ghost is of the father and of the sonne: neither made, nor created, nor begotten, but proceedinge.

So there is one father, not thre fathers, one sonne, not thre sonnes: one holy ghost, not thre holy ghostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then an other.

But the whole thre persons: bee coeternall together and coequall.

So that in all thinges, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie, is to bee worshipped.

He therefore that wyl bee saued: muste thus thinke of the Trinitie.

Furthermore, it is necessary to everlasting saluation: that he also beeleue rightely in the incarnation of oure Lorde Jesu Christe.

For the ryght faythe is, that we beeleue and confesse: that oure Lorde Jesus Christe, the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfecte God, and perfect man: of a reasonable soule: and humayne fleshe subsistinge.

Equall to the father, as touchinge his Godhead: and inferioure to the father, touching his manhode.

who although he be God and man: yet he is not two, but one Christe.

One, not by conuersion of the Godhead into fleshe: but by takinge of the manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so

B.i. God

Eueninge prayer.

God and man is one Christ.

who suffered for oure saluacion: descended into hell,
rose agayne the thyrde daye from the dead.

he ascended into heauen, he sitteth on the right hand
of the father, God almightie: from whence he shal come
to iudge the quicke and the dead.

At whose cumming all men shal ryse agayne with
theyr bodyes: and shal geue accoumpte for theyr owne
workes.

And they that haue doone good, shal goe into life e-
uerlastyng: and they that haue done euill, into euerla-
styng fyre.

This is the Catholike faith: which except a man be-
leue faythfully, he cannot be saued.

Glorie bee to the father, and to the sonne: and to the
holy gost.

As it was in the beginning, is now, and euer shal be:
world without ende. Amen.

Thus endeth the order
of Morning and Euening prayer, through
the whole yere.

(.v.)

Here foloweth the Letan-

nye to be vsed vpon Sundayes, wednesdayes,
and Fridayes, and at other tymes, when it
shalbe commaunded by the Ordinary.



God the father of heauen: haue
mercy vpon vs miserable syn-
ners.

God the father of heauen: haue
mercy vpon vs miserable synners.

God the sonne, redemer of
the worlde: haue mercy vpon vs
miserable synners.

God the sonne, redemer of the
worlde: haue mercy vpon vs miserable sinners.

God the holy Gost, proceeding from the father and
the sonne: haue mercy vpon vs miserable synners.

God the holy Goste procedynge from the father and the
sonne: haue mercy vpon vs miserable synners.

Oholy, blessed, and glorious Trinitie, three persons
and one God: haue mercy vpon vs miserable synners.

Oholy, blessed, and glorious Trinitie, three persons, and one
God: haue mercy vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences
of our forefathers, neither take thou vengeance of our
sinnes: spare vs good lord, spare thy people whō thou
hast redeemed with thy most precious bloud, and be not
angry with vs for euer.

Spare vs good Lorde.

From all euyl and mischete, from synne, from the
craftes and assaultes of the deuil, from thy wrath, and
from euerlastyng Damnacion.

Good Lorde delyuer vs.

From all blyndnes of hearte, from pryde, vainglo-
rye and hypocrisie, from enuye, hatred and malice, and
all vncharitablenes.

Good Lorde deliuer vs.

B.ii. From

The Letany.

From fornicacion and al other deadly synne, and from
al the deceites of the worlde, the fleshe and the deuyll.

Good Lorde delyuer vs.

From lighteninges and tempestes, from plage, pesti-
lence and famine, from battayle and murther, and from
todayne death.

Good Lorde delyuer vs.

From al sedicion & priuie conspiracie, from the tiran-
nye of the Bisshop of Rome, and all hys detestable e-
normities, from al false doctrine and heresy, from hard-
nesse of hearte, and contempte of thy worde and com-
maundemente.

Good Lorde delyuer vs.

By the mistery of thy holy incarnation, by thy holpe
Natiuitie and Circumcision, by thy baptisme, fastynge
and temptation.

Good Lorde delyuer vs.

By thine agony and bloudy sweate, by thy crosse and
passion, by thy precious death and buriall, by thy glo-
rious resurreccion and ascencion, and by the comynge
of the holy gost.

Good Lorde delyuer vs.

In al time of our tribulation, in al tyme of our welth,
in the houre of death, and in the daye of iudgemente.

Good Lorde delyuer vs.

We sinners doe beseeche thee to heare vs (O lord god)
and that it may please thee to rule and gouerne thy ho-
ly churche vniuersally in the right waye.

We beseeche thee to heare vs good Lorde.

That it maye please thee to kepe Edward the sixth
thy seruant, our Kyng and gouernour.

We beseeche thee to heare vs good Lorde.

That it may please thee to rule his hert in thy faith,
feare and loue, that he may alwayes haue assistance in
thee, and euer seke thy honour and glory.

We beseeche thee to heare vs good Lorde.

That it maye please thee to be hys defendoure and
keeper,

The Letany.

keeper, geuing him the victory ouer all hys enemies.

We beseeche thee to heare vs good Lorde.

That it maye please thee to illuminate al Bishops,
Pastours, Ministers of the Church, with true know-
ledge and vnderstanding of thy worde: and that bothe
by theyr preaching and lyuing, they may sette it forth
and shewe it accordingly.

We beseeche thee to heare vs good Lorde.

That it maye please thee to endue the Lordes of the
counsaile, and al the nobilitie, with grace, wysedome,
and vnderstanding.

We beseeche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe the Ma-
gistrates, geuinge them grace to execute iustice, and to
maynteyne trueth.

We beseeche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe all thy
people.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue to al nations, vnitie,
peace and con corde.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an hearte to loue
and dreade thee, and dyligentlye to lyue after thy com-
maundementes.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue al thy people encrease
of grace, to heare mekely thy worde, and to receyue it
with pure affeccion, and to byng forth the fruites of
the spyryte.

We beseeche thee to heare vs good Lorde.

That it maye please thee to bynge into the waye of
trueth, all suche as haue erred and are deceyued.

We beseeche thee to heare vs good Lorde.

That it may please thee to strengthen suche as dooe
stand, and to comfort and helpe the weake hearted, and
to rayse them vp that fall, and finallye to beate downe
Satan vnder our feete.

We beseeche thee to heare vs good Lorde.

B. iii.

That

The Letany.

That it maye please thee to succoure, helpe and comforte, all that be in daunger, necessitie, and tribulacion.

We beseeche thee to heare vs good Lord.

That it may please thee to preserve al that trauayle by lande or by water, all women labouringe of chylde, all sycke persons and yonge chyldren, and to shewe thy pietie vpon all prysoners and captiues.

We beseeche thee to heare vs good Lord.

That it maye please thee to defende and prouyde for the fatherles chyldren and wiewowes, and all that bee desolate and oppressed.

We beseeche thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseeche thee to heare vs good Lord.

That it may please thee, to forgiue our enemies, persecutours and slaunders, & to turne theyr heartes.

We beseeche thee to heare vs good Lord.

That it may please thee to geue and preserve to oure vse the kyndly frutes of the earth, so as in due tyme we may enioye them.

We beseeche thee to heare vs good lord.

That it may please thee to geue vs true repentance, to forgiue vs all oure synnes, neglygences, and ignorances, and to endue vs with the grace of thy holye spyrite to amende oure lyues accordinge to thy holye worde.

We beseeche thee to heare vs good Lord.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O lambe of God that takest awaye the synnes of the worlde:

Graunt vs thy peace.

O lambe of God that takest awaye the synnes of the worlde:

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord

The Lctany.

Lozde haue mercy vpon vs.

Christe haue mercy vpon vs.

Christ haue mercy vpon vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

But delyuer vs from euill.

The versicle.

O Lozde deale not with vs after our synnes.

The Answer.

Neither rewarde vs after our iniquities.

Let vs pray.



God mercifull father, that despyseste not the sighinge of a contrite heart, nor the desyre of suche as be sorowfull: mercifully assist our praiers that we make before thee, in all our troubles and aduersities whensoever they oppresse vs. And graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuill or man worketh agaynste vs, bee brought to naught, and by the prouidence of thy goodness, they maye bee dispersed, that we thy seruantes breyng hurte by no persecucions, maye euermore geue thanks vnto thee in thy holy Church, throughe Iesu Christ our Lozde.

O Lozde alyse, helpe vs, and deliuer vs, for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou didst in theyr dayes, and in the olde tyme before them.

O Lozde alyse, helpe vs, and deliuer vs, for thyne honoure.

Glozy be to the father, and to the sonne, and to the holy gost: as it was in the begynning, is now, and ever shalbe: worlde without ende. Amen.

From our enemyes defende vs, **O** Christe.

Graciously loke vpon our afflictions.

Pietifully beholde the sorowes of our hearte.

B.iii.

Mercifully

The Letany.

Mercifully forgeue the synnes of thy people.
Favourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer bouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, Graciously heare vs, O
Lorde Christ.

The Versicle.

O Lorde let thy mercy be shewed vpon vs!

The Answer.

As we doe put our trust in thee.

¶ Let vs praye.



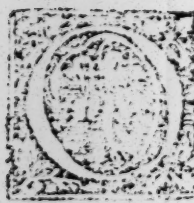
¶ Humbly beseeche thee, O father, merciful-
ly to loke vpon our infirmities, and for the
glory of thy names sake, turne from vs all
those euilles that we most righteously haue
deserued: and graunt that in all oure trou-
bles we may put oure whole truste and confidence in thy
mercy, and euermore serue thee in holynesse and pure-
nesse of liuing, to thy honour & glory: Through our on-
ly mediator & aduocate Jesus Christ our lorde. Amen.

For rayne, yf the tyme require.



God heauenly father, whiche by thy sonne
Jesu Christe haste promised to all them that
seke thy kyngdome and the righteousnesse
therof, all thynges necessary to their bodily
sustenance: sende vs we beseeche thee in this our neces-
sitie, suche moderate rayne and showers, that we maye
receiue the fruites of the earth to our comforte, and to
thy honour: through Jesus Christe our Lorde. Amen.

For fayre weather.




Lord God, which for the synne of manne didst
once drowne all the worlde, excepte eyght per-
sons, and afterwarde of thy greate mercy dydst
promyse neuer to destroy it so agayne: we hum-
bly beseeche thee, that althoughe we for oure iniquities
haue


The Letany.

haue worthelye deserved this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs such weather wherby we may receyue the fruites of the earth in due season, and learne bothe by thy punishment to amende oure lyues, and for thy clemencye to geue thee prayse and glorie: through Iesus Christe our Lorde. Amen.


In the tyme of dearth and famine.

 **G**od heauenlye father, whose gifte it is, that the rayne doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie: beholde wee beseeche thee thafflictions of thy people, and graunt that the scarcitie and dearth (which we doe now most iustly suffer for our iniquitie) may throughe thy goodnesse bee mercifully turned into cheapnes and plentie, for the loue of Iesu Christe oure Lorde: to whom wyth thee and the holye ghost. &c.

Or thus.

 **G**od mercyfull father, whiche in the tyme of Heliens the prophete, dydst sodaynlye turne in Samaria, greate scarcytie and dearth into plentie and cheapnes, and extreme famine, into abundance of victuall: haue pietie vpon vs, that now we bee punished for oure sinnes with lyke aduersitie, encrease the fruites of the earth by thy heauenlye benediction: And graunte, that wee receyuinge thy bountiefull lyberalitye, maye vse thesame to thy glorie, oure comfort, and reliefe of oure nedy neyghbours: through Iesu Christ our Lord. Amen.


In the tyme of Warre.

 **O** Almighty God, kynge of all kinges, and gouernour of all thinges, whose power no creature is able to resiste, to whom it belongeth iustely to punish synners, and to be mercyfull to them that truly repent: saue & delyuer vs (we humbly beseeche thee) fro the handes of oure enemies, abate theyr pryde, asswage theyr malice, and confound theyr deuyles, that we being
armed

The Letany.

armed with thy defence, may be preserved euermore fro
all perilles to glorifye thee, whiche arte the onely geuer
of all victorie, throughe the merites of thy onely sonne
Jesu Christe our Lorde.

In the tyme of any common plague
or sickenes.

 Almighty God, whiche in thy wrath in the tyme
of King Dauid, didst slea with the plague of pe-
silence. lx. and ten thousand, and yet remembre
thy mercy dydst saue the rest: haue pitie vpon vs misera-
ble synners, that now we are visited with greates sickenes
and mortalitie, that lyke as thou dydst then commaund
thy Angell to cease from punishing: So it maye now
please thee to withdrawe from vs this plague and gre-
uous sickenesse, through Jesu Christe oure Lorde.

And the Letany shall euer ende with
thys Collecte folowynge.



Almighty God, which haste geuen vs grace
at thys tyme with one accorde to make oure
common supplicacyons vnto thee, and
doest promise that when two or thre be ga-
thered in thy name, thou wylte graunt their
requestes: fulfyll nowe O Lorde, the desyres and pety-
cions of thy seruauntes, as maye bee mooste expe-
dyente for them, grauntynge vs in thys
worlde knowledge of thy trueth,
and in the worlde to come,
life euerlastynge.

Amen.

(.v.)

The Collectes, Epistles and Gospelles, to be vsed at the celebration of the Lordes supper and holy Communion, throughe the yeare,

The fyrt Sundaye of Aduente.

The Collecte.



Almightie god, geue vs grace that we maye
cast away the workes of darkenes, & put vpon
vs the armour of light, nowe in the tyme
of this mortal life (in the whiche thy sonne
Iesus Christ came to visite vs in great hu-
militie) that in the last day, when he shal come agayne in
his gloriuous maiestie to iudge both the quicke and the
dead, we maye ryse to the lyte immortall throughe him:
who lyueth and reygneith with thee and the holy goste,
nowe and euer. Amen.

The Epistle.



We nothing to any mā but this, that ye loue Rom. xlii.
one another. For he that loueth another, ful-
filleth the law. For these commaundementes:
Thou shalte not commit adulterye: Thou
shalte not kil: Thou shalte not steale: Thou
shalt beare no false witness: Thou shalte not luse: &
so forth (yf there be any other commaundementes) i-
all comprehended in this saying: namely, loue thy ne-
bour as thy selfe. Loue hurteth not hys neighe:
therefore is loue the fulfillin:
we know the season how thai
now awake out of slepe, for no
then when we beleued. The n-
come nie: let vs therefore cast a-
nes, & let vs put on the armor
honestly, as it were in y day
king, neither in chambourir
strife & enuying: but put ye o-

make not prouision for the flesh, to fulfyl the lust of it.

The Gospell.

Mat. xxi.



And whē they drew nigh to Ierusalē, and were come to Bethphage vnto mount Oliuete, thē sent Iesus two of his disciples, saying vnto thē: goe into the towne that lyeth ouer agaynst you, and anone you shal finde an Assē boude, & a colte with her: loce thē and bring thē vnto me. And if any mā say ought vnto you, say ye, the lord hath nede of them: and straight waye he wil let thē goe. At this was done, that it might bee fulfilled which was spokē by the Prophet, saying: Tel ye the daughter of Sion: behold, thy king cometh vnto thee meke, sitting vpon an Assē and a colte, the foale of the Assē vsed to the yoke. The disciples wēt & did as Iesus commaunded them, and brought the Assē and the colt, and put on them theyr clothes, & set him thereon. And many of the people spred theyr garmentes in the waye. Other cutte down braunches from the trees, & strawed thē in the waye. Moreouer, the people that went before, and they that came after cryed, saying: *Hosanna* to the sonne of David: Blessed is he that cometh in the name of the Lord: *Hosanna* in the highest. And when he was come to Ierusalē, al the citie was moued, saying: who is this? And the people sayed: this is Iesus the Prophete of Nazareth, a citie of Galile. And Iesus went into the temple of god, and cast out al thē that solde & bought in the tables of the moneye, & that solde doues, & sayed: My house shall be called the house of prayer: but ye have made it a denne of theues.

e Sunday,

lect.

caused al holy scriptures
enynge: graunte vs that
we

The secorde Sundaye.

we maye in such wise heare them, reade, marke, learne, and inwardly digeste them: that by pacience and comfort of thy holy worde, we may embrace and ever holde fast the blessed hope of everlastyng lyfe, which thou hast geuen vs in our sauour Iesus Chryst.

The Epistle.



Whatsoever thinges are written afore time, they are written for oure learninge, that we through pacience and comforte of the scriptures, might haue hope. The God of pacience and consolacion, graunt you to be like mynded one towarde another, after the ensauple of Christ Iesu: that ye al agreing together, may with one mouth praise god the father of our lord Iesu Chryste: wherfore receiue ye one another, as Christ receiued vs, to the praise of god. And this I say: that Iesus Chryst was a minister of the circumcisiō for the trueth of god, to confirme the promises made vnto the fathers: & that the gentiles mighte praise God for hys mercye, as it is wrytten: For this cause I wyll prayse thee amonge the gentiles, and sing vnto thy name. And again he sayth: reioyce ye gentiles, with his people. And agayn: praise the Lorde all ye Gentiles, and laude him al ye naciōs together. And again, Esay saith: there shalbe the roote of Jesse, and he that shal rylse to reygne ouer the Gentyles, in him shal the Gentiles trust. The God of hope, fil you with al ioye and peace in beleuing, that ye maye be riche in hope, through the power of the holy gost.

Rom. xv.

The Gospell.



Here shalbe signes in the Sunne and in the Moone, and in the starres: & in the earth the people shalbe at their wittes ende, thowwe despayre. The sea and the water shal roare, and mennes heartes shal fayle them for feare, and for lokynge after those thynges whiche shal come on the earth. For the powers of heauen shal moue. And then shal they see the sonne of man come in a cloude, with power

Luk. xxi.

power & great glory. when these thinges begin to come to passe, the loke vp, and lift vp your heades, for your redemption draweth nye. And he shewed the a similitude: behold the figtree, and al other trees: when they shoote forth theyr buddes, ye see & knowe of your owne selues that sommer is then nye at hande. So likewise ye also (when ye see these thinges come to passe) be sure that the kingdome of god is nye. Verely I say vnto you: this generation shall not passe, til all be fulfilled. heauen and earth shall passe, but my wordes shall not passe.

The thirde Sunday,

The Collecte.

Lord, we beseeche thee geue eare to oure prayers, and by thy gracious visitacion, lighte the darkenes of our heart, by our Lord Jesus Christ.

The Epistle.

1. Cor. iiii



Et a man this wise esteeme vs, euē as the ministers of Christ, and stewardes of the secretes of god. Furthermore it is required of the stewardes, that a mā be founde faythfull: with me it is but a very small thyng that I should be iudged of you, either of mans iudgement: no I iudge not mine own self, for I know nought by my selfe, yet am I not thereby iustified. It is the lord that iudgeth me. Therefore iudge nothing before the tyme, vntill the lorde come, whiche wyll lyghten thynges that are hid in darkenes, and open the counsailes of the heartes: and then shall euery man haue prayse of God.

The Gospell.

Math. xi.



When John beeyng in prision hearde the workes of Christ, he sent two of his disciples, and said vnto him: Art thou he that shal come, or doe we loke for another? Jesus answered, and said vnto them: Goe, and shewe John agayne what ye haue heard and seen. The blinde receiue their sight, the lame walke,

The fourth Sunday.

walke, the lepers are censed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tidings of the gospel: & happy is he that is not offended by me. And as thei departed, Jesus began to say vnto the people cōcerning John: what went ye out into the wildernes to see: A reede that is shakē with the wind: or what wēt ye out for to see: A mā clothed in softe raiment: behold, they & weare softe clothyng, are in kinges houses. But what wēt ye out for to see: a Prophete: verely I say vnto you, and more then a Prophete. For this is he of whom it is written: beholde, I sende my messenger beefore thy face, whiche shall prepare thy way beefore thee.

The fourth Sunday,

The Collecte.

Lord raise vp (we pray thee) thy power, and come among vs, & with great might succour vs: & whereas (through our sinnes & wickednes) we bee sore let & hindred, thy bountifull grace & mercy (thorow the satisfacciō of thy sōne our lord) may spedely deliuer vs: to who w thee & y holy gost, be honor & glory world without end.

The Epistle.

Reioice in the lorde alwaye, and againe I saye, reioice. Let your softnes be known to all men: the lorde is euen at hande. Be carefull for nothing, but in al prater and supplicacion let your petitions be manyfest vnto god, with geuing of thākes. And the peace of god (whiche passeth al vnderstāding) kepe your heartes and mindes, through Christe Iesu.

philip. iiii

The Gospell.

This is the recorde of John: when the Jewes sente priestes and leuites frō Ierusalē, to aske him: what art thou: And he confessed and denied not, and sayd plainely: I am not Christ. And thei asked him: what then, arte thou helias: and he saieth: I am not. Arte thou the prophete: and he answered, no. Then sayd they vnto him: what art thou that we maye geue an aunswere vnto the that sent vs: what

Iohn. i.

what ſayſt thou of thy ſelfe: he ſayed: I am the voice of a cryer in the wildernes: make ſtrayght the way of the lord, as ſayd the Prophet Eſay. And they which were ſente, were of the Pharifeis: and they asked hym, and ſayd vnto hym: why baptiſeſt thou then, yf thou bee not Chriſte, nor Elias, neyther that Prophet: John answered the, ſaying: I baptiſe with water, but there ſtandeth one among you, whom ye knowe not: he it is, whiche though he came after me, was before me, whose ſhoe latchet I am not worthy to vnloce. Theſe thinges were done at Bethabara beyonde Jordan, where John byd Baptiſe.

Chriſtmas Day.

The Collecte.

O mightie God, whiche haſt geuen vs thy onely begotten ſonne to take our nature vpon him, and this daye to be borne of a pure virgin: Graunte that wee being regenerate and made thy children by adopcyon and grace, maye daylye bee renued by thy holy ſpirite, through theſame our lord Jeſus Chriſte: who lyueth and reigneth with. &c. Amen.

The Epiſtle.

Hebre. i.



In times paſt, diuerſly and many waies ſpake vnto the fathers by Prophetes: but in theſe laſt dayes he hath ſpoken to vs by hys own ſonne, whom he hath made heyre of all thynges, by whom alſo he made the worlde. whiche (ſonne) being the brightnes of hys glory, & the very image of his ſubſtaunce, ruling al thinges with the worde of hys power, hath by his own perſon purged our ſinnes, & ſitteth on the right hãde of the maiestie on high: being ſo much more excellent the Angels, as he hath by inheritaunce obtained a more excellent name the they. For vnto which of the Angels ſaid he at any tyme: Thou art my ſõne, this day haue I begotten thee. And againe, I wil be his father, & he ſhal be my

Christmas daye.

my sonne. And againe: when he bringeth in the first begottē sonne into the world, he saith: & let all the Angels of God worship him. And vnto the Angels he sayeth: He maketh his Angels spirites, & his ministers a flame of fire: But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdom is a ryght scepter. Thou haste loued righteousnes & hated iniquitie: wherfore God, euen thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou Lord in the beginning hast layde the foundation of the earth: & the heauē is the workes of thy hādes. They shall perishe, but thou endurest: But they all shal ware olde as doeth a garmente, and as a vesture shalte thou chaunge them, and they shalbe chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.



In the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginning with God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, & the lyfe was the

Iohn. I.

light of men: & the light shineth in the darkenes, & the darkenes cōprehended it not. There was sent frō God a mā whose name was John. The same came as a witnes, to beare witnes of y light, that all mē through him might beleue. He was not that lighte, but was sente to beare witnes of the light. That light was the true light which lighteth every man that cometh into the worlde. He was in the worlde, & the worlde was made by him, & the worlde knew him not. He came amōg his own, & his own receyued him not. But as many as receyued him, to the same he gave power to be made sonnes of god: eue the that belened on his name, which wer borne, not of bloud nor of the will of the fleshe, nor yet of the will of man, but of God. And the same word became fleshe and dwelt among vs: & we sawe the glorie of it, as the glorie of the

C. I.

only.

Saint Stephens daye.

only begotten sonne of the father, ful of grace & trueth.

Saint Stephens Day.

The Collecte.

O Raunt vs, O Lorde, to learne to loue our enemies by the exāple of thy martir Saint Stephin, who prayed for his persecutours to the: which liuest. &c.

Then shal folowe a Collecte of the Natiuitie, whiche shalbe sayd continually vnto newe yeares daye.

The Epistle.

Act. vii.

AND Stephen being ful of the holy ghost, looked vp stedfastly with his eyes into heauen, & sawe the glory of God, & Jesus standing on the right hand of God, & said: behold, I see the heauens open, & the sōne of man standyng on the right hand of God. Then they gaue a shout with a loude voyce, & stopped their eares, & ran vpon hym al at once, and cast hym out of the cite, & stoned hym. And the witneses layde downe their clothes at a yonge mans feete, whose name was Saule. And thei stoned Stephen, calling on and saying: Lorde Jesu, receyue my spirite. And he kneled down and cried with a loude voyce: Lorde, laye not this synne to their charge. And when he had thus spoken, he fel asleepe.

The Gospell.

*Mathew
xxiii.*

BEhold, I send vnto you prophetes & wise men, & Scribes: & some of the ye shal kill & crucifie: & some of them shal ye scourge in your Synagogues, & persecute them from cite to cite: that vpon you maye come all the ryghteous bloude whiche hath been shedde vpon the earth, from the bloude of ryghteous Abel, vnto the bloude of zacharias the sonne of Barachias, whome ye slewe betwene the Temple and the aultare. Verely I saye vnto you: all these thynges shal come vpon this generation. O Jerusalem, Jerusalem, thou that kyllest the prophetes and stonest them whiche are sent vnto thee: howe often woulde I haue gathered thy chyldren together, euen as the henne gathereth

gathereth her chickēś vnder her wynges, and ye would not: Behold, your house is left vnto you desolate. For I saye vnto you: ye shall not see me henceforth, tyll that ye say: Blessed is he that cometh in the name of the Lord.

Saint Iohn Euange- **listes Daye.**

The Collette.

Mercifull lorde, we beseeche thee to cast thy bright beames of light vpon thy Church: that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting giftes. Through Iesus Christ our lorde. Amen.

The Epistle.



That whiche was from the beginning, I. Iohn. I.
whiche we haue heard, which we haue
sene with our eies, which we haue looked
vpon, and our handes haue handled of
the worde of life: And the life appeared,
& we haue seen, & beare witnes, & shewe
vnto you that eternall life whiche was
with the father, & appeared vnto vs. That whiche we
haue seen & heard, declare we vnto you, that ye all may
haue felowship with vs, and that our felowship may be
with the father & his sonne Iesus Christ. And this we
write vnto you, that ye may reioyce, and that your ioye
may be full. And this is the tidinges whiche we haue
heard of him, and declare vnto you, that God is light, &
in him is no darkenes at al. If we saye we haue felow-
ship with him, & walke in darkenesse, we lie, & do not the
truth. But & if we walke in light, euen as he is in light,
then haue we felowship with him, & the bloud of Iesus
Christ his sonne, clenseth vs frō al sinne. If we saye we
haue no sinne, we deceiue our selues, & the trueth is not
in vs. If we knowlege our sinnes, he is faithfull & iust
to forgiue vs our sinnes, & to clense vs from al vnright-
eousnes. If we say we haue not sinned, we make him a
liar,

C. ii.

Saint John Euangelistes day.

Ier, and his worde is not in vs.

The Gospell.

Ioh. xxi.



Jesus sayd vnto Peter: folow thou me. Peter turned about, and sawe the disciple whom Jesus loued folowynge (whiche also leaned on his breast at supper, and saide: lord, whiche is he that betrayeth thee?) when Peter therfore sawe him, he sayde to Jesus: Lorde, what shall he here doe: Jesus sayde vnto hym: if I will haue hym to tarye til I come, what is that to thee: folowe thou me. Then went this saying abroad among the brethren, that that disciple should not dye. Yet Jesus sayde not to hym, he shall not dye: but if I will that he tarye tyl I come, what is that to thee: The same disciple is he whiche testifieth of these thinges, and wrote these thinges: and we know that his testimonie is true. There are also many other thinges whiche Jesus dyd, the whiche if they should be written every one, I suppose the worlde coulde not con- teyne the booke that should be wrytten.

C Thinnocentes Daye.

The Collecte.

Almyghtye Godd, whose prayse this daye the yonge Innocentes thy wytnesses hath confessed, and shewed forth, not in speakynge, but in dyng: mortifye and kill all vices in vs, that in our conuersacion, our life may expresse thy fayth, which with our tongues we doe confesse: through Jesus Christ our Lorde.

The Epistle.

Apo. xiiii



Looked, & loe, a lambe stode on the mount Sion, and with hym an hundred and. xliii. thousand, hauyng his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers har- pyng with their harpes. And they songe as it were a newe songe before the seate, and before the. iiii. beastes and

Thinnocentes day.

and the elders, and no man could learne the songe, but the hundred fourtie and foure thousande, whiche were redeemed from the earth. These are they which were not defyled with women, for they are virgins. These follow the lambe wheresoever he goeth. These were redeemed from me, being the first fruytes vnto God, & to the lambe, and in their monthes was found no guyle; for they are without spot before the throne of God.

The Gospell.



Mhe Angel of the Lorde appeared to Joseph Math. ii. in a slepe, saying: arise and take the chyld & his mother, & fle into Egypt, & be thou there tyll I bring thee worde. For it will come to passe, that Herode shall seke the chyld to destroye hym. So when he awoke, he toke the chyld & his mother by nyght, and departed into Egypte, & was there vnto the death of Herode, that it mighte be fulfilled which was spokē of the Lorde by the prophete, saying: out of Egypt haue I called my sonne. The Herode when he sawe that he was mocked of the wyse men, he was exceeding wrothe, and sente forth men of warre, and slewe al the chyldren that were in Bethleem, and in al the coastes (as mani as were two yerres old or vnder) according to the tyme which he had diligently knowen out of the wyse men. Then was fulfilled that whiche was spoken by the prophet Jeremie, where as he sayd: In Rama was there a voice heard, lamentaciō, weping, and greate mourning: Rachel weping for her children, and would not be comforted, because they were not.

The Sunday after

Christmas daye.

The Collecte.

Almighty God whiche hast geuen vs. &c.

As vpon Christmas daye.

The Epistle.

C.iii.

And

Gala, iiii

AND I say, that the heire (as lōg as he is a child) differeth not frō a seruaunt, though he be Lorde of all, but is vnder tutours & gouernours, vntyll the tyme that the father hath appoynted. Euen so we also, whē we were childrē, were in bōdage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sent his sōne made of a womā, & made bond vnto p̄ law, to redeme thē which were bond vnto p̄ law: that we through election might receyue the inheritaūce that belongeth vnto the naturall sōnes. Because ye are sonnes, God hath sent the spirite of his sonne into oure heartes, which crieth Abba father. wherfore now, thou art not a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God through Christ.

The Gospell.

Math. i.

This is the booke of the generation of Jesus Christ, the sōne of David, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Saram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the king: David the king begat Salomō, of her that was the wife of Urie: Salomō begat Roboā: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Ahas: Ahas begat Ezechias: Ezechias begat Manasses: Manasses begat Amō: Amō begat Josias: Josias begat Jechonias & his brethren, about the tyme that they were caried away to Babilō. And after they were broughte to Babilon, Jechonias begat Salathiel: Salathiel begat Zorobabell: Zorobabell begat Abiud: Abiud begat Eliachim: Eliachim begat Asor: Asor begat Sador: Sador begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar

The Sunday after Christmas day.

Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary: of whō was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are. xlii. generaciōs. And frō David vnto the captiuitie of Babilō, are. xlii. generaciōs. And from the captiuitie of Babilon vnto Christ, are. xlii. generaciōs.

The byrth of Jesus Christe was on this wyse: when hys mother Marye was married to Joseph (before they came to dwell together) she was founde with chylde by the holy ghost. Then Joseph her husbände (because he was a righteous man, & woulde not put her to shame) was mynded priuelye to departe from her. But whyle he thus thought: beholde, the Angell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of David, feare not to take vnto thee Mary thy wyfe: for that whiche is conceyued in her, commeth of the holye ghost. She shall bryng forth a sonne, and thou shalt call hys name Jesus: for he shall saue hys people from their synnes.

All thys was done, that it myght be fulfilled whiche was spoken of the Lorde by the Prophete, saying: Beholde, a mayde shall be with chylde, and shall brynge forth a sonne, and they shall call hys name Emanuel: which if a mā interprete, is as much to say as God with vs. And Joseph, as sone as he awoke out of slepe, dyd as the Angel of the lord had bidden him: & he took his wife vnto him, and knew her not tyl she had broughte forth her fyrst begotten sonne, and called his name Jesus.

The Circumcision, of Christe.

The Collecte.

O Almighty God whiche madest thy blessed sonne to be circumcised & obedient to the law for man: graunt vs the true circūcision of the spirite, that our hertes and all our membres being mortified from all worldly & carnall

C. liii.

carnall

The Circumcision of Christ.

carnall lustes, may in all thynges obeye thy blessed will:
through the same thy sonne Iesus Christ our Lorde.

The Epistle.

Rom. iiii



Blessed is that mā to whō the Lorde wil
not impute sinne. Came thys blessednes
then vpon the vncircumcision, or vpon the
circumcision also: for we saye, that fayth
was rekened to Abraham for ryghteous-
nes. How was it then rekened: when he
was in the circumcisiō, or whē he was in the vncircum-
cisiō: not in tyme of circumcision, but when he was yet
vncircumcised. And he receiued the sygne of circumci-
sion, as a seale of the righteousnesse of faythe, whiche he
had yet beeyng vncircumcised, that he shoulde be the fa-
ther of al them that beleue; though they be not circum-
cised, that ryghteousnesse myghte bee imputed to them
also: and that he myghte bee the father of circumcision,
not vnto them onely which came of the circumcised, but
vnto them also that walke in the steppes of the faythe
that was in oure father Abraham before the tyme of
circumcision. For the promyse (that he shoulde bee heyre
of the worlde) happened not to Abraham or to hys sede
through the law, but through the righteousnes of faith.
For if they which are of the law, be heyres, then is faith
but vayne, and the promyse of none effecte.

The Gospell.

Luke. ii.



And it fortuned, as the Angells were
gone awaye from the shepehardes into heauen;
they sayde one to another: let vs goe now euen
vnto Bethleem, and see thys thyng that we heare saye
is happened, whiche the Lorde hath shewed vnto vs.
And they came with haste and founde Marye and Jo-
seph, and the babe, layed in a manger. And when they
had seen it, they publyshed abroad the saying that was
tolde them of that chylde. And all they that heard it,
wondered at those thynges whiche were tolde them of
the shepehardes. But Marye kepte all those saynges,
and

The Epiphanie.

and poudered them in her heart. And the Shepheardes returned, praisyng and laudyng God for all the thinges that they had heard and seen even as it was tolde vnto them. And when the eyght daye was come that the chyld should be circumcised, his name was called Iesus, which was named of the Angell befoze he was conceived in the wombe.

¶ If there be a Sundaye betwene the Epiphanie and the Circumcision, then shalbe vbled thesame Collecte, Epistle and Gospell at the Communion, whiche was vbled vpon the daye of Circumcision.

The Epiphanie.

The Collecte.

God, whiche by the leadyng of a starre diddest manifeste thy onely begotten sonne to the Gentyles: Mercifully graunt, that we, whiche knowe thee now by fayth, maye after this lyfe haue the frucion of thy glorious Godhead, through Christ our Lorde.

The Epistle.



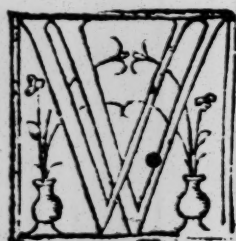
Or this cause I Paul am a prisoner of Iesus Eph. iiii.
Christe for you heathen, if ye haue hearde of the ministracion of the grace of God, whiche is geuen me to youwarde. For by reuelacion shewed he the misterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye maye vnderstande my knowledge in the mysterye of Christe: whiche misterie in tynes past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spirite: that the gentiles should be inheritours also, and of the same bodye, & partakers of his promyse of Christe, by the meanes of the gospel, whereof I am made a minister, accordyng to the gift of the grace of god, whiche is geuen vnto me after the workynge of hys power. Vnto me the least of all saintes is this grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable ryches of Christ, and to make all men see what the felowship of the
mystery

The Epiphanie.

mystery is, which from the beginning of the world, hath been hidde in God, which made al thynges through Jesus Christ: to the entent, that now we vnto the rulers and powers in heauenly thynges, myght be known by the congregacion, the manifolde wysedome of God, according to the eternal purpose which he wrought in Christ Jesu our lord: by whō we haue boldenes and entraunce, with the confidence whiche is by the fayth of hym.

The Gospell.

Math. ii.



When Jesus was borne in Bethleem a cite of Iury, in the time of Herode the king: Behold, there came wyle men from the East to Jerusalem, saying: where is he that is borne kyng of the Jewes? For we haue seen his starre in the East, and are come to wurshyp hym. When Herode the king had heard these thynges, he was troubled and all the cite of Jerusalem with him. And whē he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe should be borne. And they sayd vnto hym: at Bethleem in Iurie. For thus it is written by the prophete: And thou Bethleem in the lande of Iurye, arte not the least among the princes of Iuda: for out of thee there shal come vnto me the capitaine that shal gonerne my people Israel. The Herode (when he had priuely called the wyle mē) he enquired of them diligently what tyme the starre appeared: and he bad them goe to Bethleē, and sayd: goe your way thether, and searche diligently for the chylde. And when ye haue founde hym, bring me worde againe, that I maye come and wurshyp hym also. When they had heard the kyng, they departed: and loe, the starre which they saw in the East, went before them till it came and stode ouer the place wherin the chylde was. When they sawe the starre, they wer exceding glad, and went into the house, and found the child with Mary hys mother, and fel down flat, and wurshipped him, & opened theyr treasures, and offered vnto hym gistes: Golde, Frankincense,

The fyrst Sunday after the Epiphanie.

cense, and Mirre. And after thei were warned of god in slepe (that they should not goe agayne to herode) they returned into their own countrey another waye.

The first Sunday after
the Epiphanie.

The Collecte.

LORD, we beseeche thee mercifully to receiue & praies of thy people which cal vpon thee: and graunt that they may both perceiue and knowe what thynges they ought to doe, and also haue grace and power, faithfully to fulfyll the same, through Iesus Christ our lord.

The Epistle.

Beseeche you therefore brethren, by the mercifullnesse of God, that ye make youre bodies a quicke sacrifice, holy and acceptable vnto god, which is your reasonable seruing of God, and fashion not your selues like vnto this worlde: but be ye chaunged in youre shape by the renuyng of youre mynde, that ye may proue what thyng that good and acceptable and perfect wyll of God is. For I saye (through the grace that vnto me geuen is) to euery mā among you, that no man stande hygge in his owne conceite, more then it becommeth hym to esteeme of himself: but so iudge of hymselfe, that he be gentle and sobre, accordyng as God hath dealte to euery man the measure of faith: for as we haue many mēbres in one body, and all membres haue not one office, so we beyng many, are one body in Christ, and euery man amonge oure selves one anothers membres.

Rom. xii

The Gospell.

The father and mother of Iesus went to Jerusalem after the custome of the feast daye. And when they had fulfilled the dayes, as they retourned home, the child Iesus abode still in Jerusalem, and his father and mother knewe not of it: but they supposyng him to haue been in the

Luke. ii.

The fyrst Sunday after the Epiphanie.

the company, came a dayes iourneye and soughte hym amonges their kinsfolke and acquaintaunce. And whē they founde hym not, they went backe againe to Ierusalem, and soughte hym. And it fortunēd, that after thre daies they founde hym in the temple, sitting in the midst of the doctours, hearing them, & posing them. And al that heard hym, were astonied at his vnderstandyng & answeres. And when they saw hym, they meruailed, & his mother said vnto hym sonne, why hast thou thus deake with vs: Beholde, thy father and I haue sought thee sorewyng. And he said vnto them, howe happened that ye sought me: wylt ye not that I muste goe aboute my fathers busines: And they vnderstode not that saying, whiche he spake vnto thē. And he went down with them, and came to Nazareth, and was obediēte vnto them: but his mother kept al these saynges together in her heart. And Iesus prospered in wisdom & age, and in fauour with God and men.

**The seconde Sunday after
the Epiphanie.**

The Collecte.

Almyghtie and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercifully heare the supplications of thy people, and graunte vs thy peace all the dayes of our lyfe.

The Epistle.

Ro. xii.



Seyng that we haue dyuerse giftes, accordyng to the grace that is geuen vnto vs: if a man haue the gift of prophesy, let hym haue it, that it be agreeyng to the faith. Let hym that hath an office, waite on his office. Let hym that teacheth, take heede to hys doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let hym doe it with singlenesse. Let hym that ruleth, doe it with diligence. If any man
thewe

The second Sunday after the Epiphanie.

Shewe mercye, let him doe it with cherefulnesse. Let loue be without dissimulation. Hate that which is euil, and cleaue to that which is good. Be kinde one to another with brotherly loue. In geuing honoure, goe one before another. Be not slotheful in y^e busines which you haue in hande. Be feruēt in spirite. Applie your selues to the tyme. Reioyce in hope. Be patiente in tribulaciō. Continue in prayer. Distribute vnto y^e necessitie of y^e saintes. Be readye to harbour. Blesse them which persecute you: blesse, I say, & curse not: Be mery with them that are mery, wepe with them that wepe: be of like affection one towarde another. Be not hye mynded, but make your selues equal to them of the lower sorte.

The Gospel.



And the thirde daye was there a mariage in Cana, a cite of Galilee, and the mother of Jesus was there. And Jesus was called (& his disciples) vnto the mariage. And when the wyne failed, the mother of Jesus sayde vnto hym: they haue no wyne. Jesus sayde vnto her: woman, what haue I to doe with thee: myne houre is not yet come. His mother sayde vnto the ministers: whatsoener he sayeth vnto you, doe it. And there were standing there, vi. waterpottes of stone, after the maner of purifyinge of the Jewes, conteynung ii. or. iii. fyzkens a piece. Jesus sayd vnto them: fil the waterpottes with water. And they filled them vp to the brim. And he said vnto them: drawe out now, and beare vnto the gouernour of the feast: And they bare it. when the ruler of the feast had tasted the water turned into wyne, and knewe not whence it was (but the ministers which drew the water, knew) he called the brydegrome, and sayde vnto hym: every man at the beginning doth sette forth good wyne, and when men be dronke, then that which is worse: but thou haste kepte the good wyne vntill now. This begynning of miracles did Jesus in Cana of Galile, & shewed his glory, & his disciples beleued on hym.

The

The third Sundaye.

The Collecte.

Almightie & everlastyng God, mercifully loke vpon
our infirmities: and in al our daungers and necessi-
ties, stretche furth thy ryght hande to helpe and de-
fende vs, through Christ our lord.

The Epistle.

Rom. xij.

Be not wylse in your owne opinions. Recōpence
to no man euil for euil. Provide aforehāde thin-
ges honest, not only before God, but also in the
syght of all men. If it be possible (as much as is in you)
liue peaceably with all men. Dearly beloued, auenge
not your selves, but rather geue place vnto wrath. For it
is witten, vengeaunce is myne, I will rewarde sayeth
the lord. Therefore, if thyne enemy hunger, feede hym: if
he thirst, geue him drinke. For in so doyng, thou shalt
heape coles of fire on his head. Be not overcome of euil,
but overcome euill with goodnes.

The Gospell.

Mat. viii.

When he was come down frō the mountaine,
much people folowed him. And behold there
came a Leper and wurshipped him, saying:
Maister, if thou wylte, thou canste make me
cleane. And Jesus put furth his hande and
touched him, saying: I will, be thou cleane: and imme-
diatly his leproly was censed. And Jesus sayde vnto
him: tel no man, but goe and shew thy self to the priest, &
offer the gift (that Moyses commaunded to be offered) for
a witnesse vnto them. And whē Jesus was entred into
Capernaum, there came vnto hym a Centurio, and be-
sought hym, saying: Maister, my seruaunt lieth at home
sicke of the paulseye, and is greuously payned. And Je-
sus sayd: when I come vnto him, I will heale him. The
Centurion answered, and sayd: Sir, I am not worthe
that thou shouldest come vnder my roofe: but speake the
worde only, and my seruaunt shalbe healed. For I also
am a

The fourth Sunday after the Epiphanie.

am a man subiect to the aucthoritie of an other, & haue souldiers vnder me: & I say to this man, go, & he goeth: & to another man, come, & he comineth: & to my seruante, do this, & he doeth it. When Iesus heard these wordes, he merueilled, & sayd to them that folowed him: verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shal come from the East, and west, and shal rest with Abraham, Isaac, and Jacob, in the kynghdom of heauen: but the chyldren of the kynghdō shalbe cast out into vtter darkenes, there shalbe weping and gnashyng of teeth. And Iesus sayd vnto the Centurion: Goe thy way, and as thou bileuest, so be it vnto thee: & his seruant was healed in the selfe same houre.

The fourth Sunday.

The Collecte.

GOD whiche knowest vs to be set in the middeste of so many and greate daungers, that for mans frailnesse we cannot alwaies stande vprightly: Grant to vs the health of body and soule, that all those thynges which we suffer for synne, by thy helpe we may wel passe and ouercome: through Christ our Lorde.

The Epistle.



Et euery soule submitte himselfe vnto the aucthoritie of the higher powers: for there is no power but of God. The powers that be, are ordained of God: whosoever therfore resisteth power, resisteth the ordinance of GOD: But they that resist, shall receiue to themselves damnacion. For rulers are not fearefull to them that doe good, but to them that doe euill. wouldest thou bee without feare of the power; doe wel then, and so shalt thou be praysed of the same: for he is the minister of god, for thy wealth. But and if thou doe that which is euill, thou shalt feare: for he beareth not the sweorde for nought: for he is the minister of GOD, to take vengeance on the that doe euill. wherfore ye must nedes obey, not onely for feare

Ro. xlii.

The fourth Sunday after the Epiphanie.

feare of vengeance, but also because of conscience: and even for this cause pay ye tribute: For they are Goddes ministers serving for that purpose. Geue to every man therefore his dutie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth.

The Gospell.

Mat. viii.



AND whē he entred into a ship, his disciples folowed him. And behold, there arose a great tempeste in the sea, inso- muche as the ship was couered with waues, but he was aslepe. And his disciples came to him, & awoke him, saying: Maister saue vs, we perishe. And he said vnto the: why are ye fearful, O ye of litle faith: Then he arose, and rebuked the windes and the sea, & there folowed a great calme. But the men meruailed, saying: what maner of man is this, that bothe wyndes and sea obey him: And when he was come to the other syde, into the countrey of the Gergesites, there met with him. ii. possessed of devils, which came out of the graves, and were oute of measure fierce, so that no man myght goe by that waie. And beholde, they cried out: saying: O Iesu: thou sonne of god, what haue we to do with thee: Art thou come hither to tormente vs before the tyme: And there was a good waye of from them, a heerd of Swayne feeding. So the devils besoughte hym, saying: If thou cast vs out, suffre vs to goe into the heerd of Swayne. And he sayd vnto them: go your wayes. Then went they out, and departed into the heerd of Swayne. And beholde, the whole heerd of Swayne was caried headlonge into the sea, & perisshed in the waters. Then they that kept them fled, & went their waies into the citie, & tolde every thing, & what had happened vnto the possessed of the devils. And behold, the whole citie came out to mete Iesus: & when they saw him, they besought hym: that he woulde departe out of their coastes.

¶ The

The fyfth Sundaye.

The Collecte.

Ord, we beseeche thee to kepe thy Church & household continually in thy true religion: that they whiche doe leane only vpon hope of thy heavenly grace, may euermore be defended by thy myghty power: Through Christ our Lorde.

The Epistle.



Cut vpon you as the elect of god, tendre mercy, kindnesse, humblenes of minde, inekenesse, long sufferynge, forbearynge one another, and forgeuyng one another yf any mā haue a quarell against another: as Christe forgauē you, euen so doe ye. Colo. iii.

Above all these thynges, put on loue, whiche is the bond of perfectnes. And the peace of God rule your heartes, to the whiche peace ye are called in one body: And see that ye be thankfull. Let the worde of Christe dwell in you plenteously with al wisdom: Teache and exhorste your own selves in Psalmes, and hymnes, and spirituall songes, singing with grace in your heartes to the Lorde. And whatsoeuer ye doe in worde or dede, doe all in the name of the Lorde Jesu, geuyng thanks to God the father by him.

The Gospell.



The kingdome of heauen is lyke vnto a man Mat. xiii whiche sowed good seede in hys felde: but whyle men slept, his enemy came, and sowed tares among the wheate, & wente his way.

But when the blade was sprong vp, and had broughte furth fruite, then appeared the tares also: So the seruauntes of the houshoulder came, and saied vnto him: Sir, didst not thou sowe good seede in thy felde: from whence then hath it tares? he sayd vnto them: the envious man hath done this. The seruauntes sayd vnto hym: wilt thou then that we goe and weede them vp? But he sayed, nay: lest while ye gather vp the tares, ye pincke vp also the wheate with thē: let both growe to-

D.i.

gether

The Sunday called Septuagesima.

gether vntill the harueste: and in the time of harueste, I wil say to the reapers: gather ye first the tares, and bind them together in sheaues to bee brente: but gather the wheate into my barne.

The .vi. Sundaye (if there be so many) shall haue the same Collect, Epistle, and Gospell, that was vpon the fyfth Sundaye.

The Sunday called Septuagesima.

The Collecte.

O Lord, wee beseeche thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy name, through Iesu Christe our sauour: who liueth & reigneth world without ende.

The Epistle.

i. Cor. ix.



Perceiue ye not, how that they whiche runne in a course, runne al, but one receiue th the reward: So runne that ye may obtaine: Every man that proueth masteries abstaineth from all thinges. And they do it to obtain a crown that shal perish, but we to obtain an everlasting crown. I therfore so runne, not as at an vncertaine thyng. So fighte I, not as one that beateth the ayre: but I tame my bodi, & bring it into subieccio, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospell.

Mat. xx.



The kyngdome of heauen is lyke vnto a man that is an housholder, which went out early in the mornynge to hyre labourers into his vineyarde. And when the agremente was made with the labourers for a peny a daye, he sent them into his vineyarde. And he went out about the thirde houre, and saw other standyng idle in the market place, and sayde vnto them: goe ye also into the vineyarde, and whatsoeuer is ryghte, I wyll geue you.
And

The Sunday called Septuagesima

And they went their way. Againe he wente out aboute the. vi. and. ix. houre, & did likewise. And aboute the. xi. houre he went out, & founde other standing ydle, & sayde vnto them: why stand ye here al the day idle: Thei said vnto him: because no man hath hired vs: he saith vnto them: goe ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receyue. So when euen was come, the lord of the vineyarde said vnto his stewarde: cal the labourers, and geue them their hyre, beginnyng at the last vntill the first. And whē they did come that came about the. xi. houre, they receiued euery man a peny: But when the first came also, thei supposed that they should haue receiued more, and thei likewise receiued euery mā a peny. And when they had receiued it, they murmured against the good mā of the house, saying: these last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthe and heate of the day. But he answered vnto one of them, & said: frende, I doe thee no wroꝝg: diddest thou not agree with me for a peny: Take that thine is, and goe thy way: I will geue vnto this last, even as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goodes: Is thine eie euil because I am good: So þ last shalbe first, & the first shalbe last. For many be called but few be chosē.

The Sunday called

Septuagesima.

The Collette.

Lorde God, whiche seeest that we put not our trust in any thyng that we doe: mercifullye graunte, that by thy power we maye bee defended against all aduersitie, through Iesus Christ our Lorde.

The Epistle.



Yf suffre fooles gladly, seyng youre selves are wyle. For ye suffre, yf a man brynge you into bondage: yf a man deuour: yf a man take: yf a man exalt himselfe: yf a man smite you on the

D. ii. face

ii. Cor. xii

The Sunday called Sexagesima.

face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinsouer any man dare be bolde (I speake foolyschly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake like a foole) I am more: In labours more aboundant: In stripes above measure: In prison more plenteously: In death oft: Of the Jewes fiftie times receiued I. xl. stripes saue one: Thise was I beate with rodde: I was once stoned: I suffered thise shipwrake: Night & day haue I been in the depe sea. In toneying oft: in perils of waters: in perils of robbers: in leopardies of mine own nation: in leopardies among the heathen: in perils in the citie: in perils in wilderness: in perils in the sea: in perils among false brethren: in labour & trauaile: in watchinges often: in hunger & thirst: in fastinges often: in cold & nakednes: beside the thinges which outwardly happed vnto me, I am cōbred daily, & do care for al congregacions. who is weake, & I am not weake: who is offended: & I burne not: If I muste nedes boaste, I will boaste of the thynges that concerne mine infirmities. The God & father of oure Lorde Iesus Christe, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

Luk. viii



He much people were gathered together, & were come to him out of al cities, he spake by a similitude. The sower went out to sowe his seede: & as he sowed, some fel by the way side, & it was trodden down, & the foules of the ayre deuoured it vp. And some fell on stones, and as sone as it was spronge vp, it withered away, because it lacked moystnes. And some fel among thornes, & the thornes sprang vp with it & choked it. And some fell on good ground, & sprang vp and bare fruite an hundredfold. And as he said these thynges, he cried: he that hath eares to heare, let him heare. And his disciples asked hym, saying: what maner of similitude

The Sunday called Sexagesima.

is this: And he said: vnto you it is geue to know the secretes of the kingdome of god, but to other by parables: that whē they see, they should not see; & whē they heare, they should not vnderstande. The parable is this: The sēde is the worde of God: those that are beside the way, are they that heare: the cometh the deuil & taketh away the worde out of their heartes, lest they should beleue & be saued. They on the stones are they, which when they heare, receiue the worde with ioy, & these haue no rootes which for a while beleue, & in time of temptation goe away. And that whiche fel amōg thornes are they, which whē they haue heard, goe furth & are choked with cares and ryches, and voluptuous liuing, and byng furth no fruite. That whiche fell in the good grounde are they, whiche with a pure and good heart, heare the worde & kepe it, and byng furth fruite through patience.

The Sunday called

Quinquagesima.

The Collecte.

Lord whiche doest teache vs, that all our doinges without charitie are nothyng worth: sende thy holy ghost, & powre in our hartes that moste excellent gift of charitie, the very bonde of peace & all vertues, without the which whosoever liueth, is couēted dead before thee: Graunt this for thy only sonne Iesus Chrystes sake.

The Epistle.



Though I speake with tongues of men and of Angells, and haue no loue, I am euen as soundyng brasle, or as a tinklyng Cymball. And though I coulde prophecie, and vnderstande al secretes, and al knowledge: yea, if I haue al faith, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I gaue my body euen that I burned, & yet haue no loue, it profiteth me nothyng. Loue suffereth longe, &

i. cor. xiii.

D. iii.

is

The Sunday called Quinquagesima.

is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestlye, seketh not her own, is not prouoked to anger, thinketh none euil, reioiseth not in iniquitie. But reioyseth in the truth, suffreth al thinges, beleueth al thinges, hopeth al thinges, endureth al thinges. Though that prophesying faile, either tonges cease, or knowledge vanishe away, yet loue faileth neuer away. For our knowledge is vnperfect, & our prophesying is vnperfect: But whē that whiche is perfect is come, then that which is vnperfect shalbe done away. When I was a childe, I spake as a child, I vnderstode as a childe, I imagined as a childe. But as sone as I was a man, I put away childishnes. Now we see in a glasse, euen in a darke speakynge: but then shal we see face to face. Now I knowe vnperfectly, but then shal I knowe euen as I am knowē. Now abideth faith, hope, and loue, euen these thre: but the chiefe of these is loue.

The Gospell.

Luk. xviij



Jesus toke vnto hym the. xiiij. and sayde vnto them: behold, we goe vp to Ierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully intreated, and spitted on. And when they haue scourged hym, they wyll put hym to death, and the thirde daye he shal rylse agayne. And thei vnderstode none of these thinges. And this saying was hid fro them, so that thei perceiued not the thinges whiche were spoken. And it came to passe, that as he was come nigh to Hiericho, a certayn blynd mā sate by the hye way side, beggyng. And when he heard the people passe by, he asked what it mente. And they sayd vnto hym, that Iesus of Nazareth passed by. And he cried saying: Iesu thou sonne of Dauid, haue mercye on me. And they whiche wente beefore, rebuked hym, that he should holde his peace. But he cried so muche the more:
thou

The fyrst day of Lent.

thou sone of David haue mercy on me. And Iesus stode still, & commaunded him to be broughte vnto him. And whē he was come nere, he asked him, saying: what wilt thou that I doe vnto thee: & he said: lord, that I might receiue my syghte. And Iesus said vnto him: receiue thy sighte, thy faith hath saued thee. And immediatly he re-
ceiued his sight, and folowed hym praisynge god. And all the people when they saw it, gaue prayse vnto God.

The first day of Lent.

The Collecte.

Almighty & euerlasting God, whiche hatest nothing that thou hast made, & doest forgeue the synnes of al them that be penitent: Create and make in vs newe and contrite heartes, that we worthely lamentynge our synnes, and knowledging our wretchednes, may obtayn of thee, the God of all mercy, perfecte remission and for-
geuenesse, through Iesus Christe.

The Epistle.

Turne you vnto me with all youre heartes, with fastynge, weping and mourning: rente Ioel, ii. your heartes and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, longe sufferynge, and of greate compassion, and readye to pardon wickednesse. Then (no doubt) he also shall turne and forgeue: and after his chastenynge, he shall let your encrease remaine for meate and drynke offerynge vnto the Lord your God. Blowe out with the trompet in Sion, proclayne a fastynge, call the congregacion, and gather the people together: warne the congregacion, gather the elders, byng the children and suckelynges together. Lette the bridegrome goe forth of his chaumbre, and the bryde out of her closet. Lette the priestes serue the Lord betwene the Dorche and the alter, wepyng and sayynge: be fauourable, O Lord, be fauourable vnto thy people: let not thyne heritage be broughte to suche confusio[n], lest the
D.iii. heathen

The fyrst day of Lent.

Heathen be Lordes thereof. wherefore should they say among the heathen: where is now their God?

The Gospell.

Math. vi.



When ye faste, be not sad as the hypocrites are: for they disfigure their faces that it maye appeare vnto men how that they fast. Verely I saye vnto you, they haue their rewarde. But thou, when thou fastest annoynte thyne head, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secreete: & thi father which seeth in secreete, shal rewarde thee openlye. Laye not vp for your selues treasure vpon earth, where the rust & mothe doeth corrupt, and where theues breake through & steale. But laye vp for you treasures in heauen, where nether rust nor mothe doeth corrupt, & where theues doe not breake through nor steale. For where your treasure is, there will your heartes be also.

The firste Sunday

in Lent.

The Collecte.

O Lord, which for our sake diddest fast fortie daies & forty nightes: Geue vs grace to vse such abstinence, that oure fleshe beyng subdued to the spirite, we maye euer obeye thy godlye motions, in ryghteousnes and true holynesse, to thy honour and glorie: whiche liuest and reigneest. &c.

The Epistle.

ii. Cor. vi.



As helpers exhorte you, that ye receyue not the grace of God in bayne. For he sayeth: I haue hearde thee in a tyme accepted, and in the daye of saluacion haue I succoured thee. Beholde, now is that accepted tyme: beholde, now is that daye of saluaciō. Let vs geue none occasion of euil, that in our office be found no faulte: but in all thinges let vs behaue our selues as the ministers of God: In much patience,

The first Sunday.

ciencie, in afflictions, in necessities, in anguishes in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in purenes, in knowledge, in longe sufferinge, in kindnes, in the holpe ghoſte, in loue vnfayned, in the worde of trueth, in the power of God: by the armour of righteouſnes of the right hand & of the leſte: by honour and diſhonour: by euyl report & good reporte: as decey- uers, & yet true: as vnknewen, & yet knowen: as dying, & beholde we liue: as chaſtened, & not killed: as ſorowynge, and yet alwaye mery: as poore, & yet make manye riche: as hauing nothing, and yet poſſeſſinge all thynges.

The Goſpel.



Then was Jeſus led awaye of the ſpirite into wilderness, to be tempted of the deuyl. And when he had faſted fortie dayes and fortie nightes, he was at the laſt an hungred. And when the tempter came to him, he ſaid: if thou

math. iiii

be the ſonne of God, commaunde that theſe ſtones bee made bread. But he answered & ſaid: it is written, man ſhall not liue by bread only, but by every word that proceedeth out of the mouth of God. Then the deuill taketh hym vp into the holy citie, & ſetteth him on a pinnacle of the temple, and ſayth vnto hym: if thou be the ſonne of God, caſt thy ſelfe down headlong. For it is written, he ſhall geue his Angels charge ouer thee, and with their handes they ſhall holde thee vp, leſt at any tyme thou daſhe thi ſote againſt a ſtone. And Jeſus ſaid vnto him: it is written again: Thou ſhalt not tempt the lord thy God. Again the deuill taketh him vp into an exceeding highe mountayne, & ſhewed hym all the kyngdomes of the worlde, and the glory of them, & ſayth vnto hym: all theſe wyll I geue thee, yf thou wilt fall down & worſhip me. Then ſaieth Jeſus vnto him: Auoyde Sathan, for it is written: Thou ſhalt worſhip the Lord thy God, & him only ſhalt thou ſerue. Then the deuill leaueth hym: & beholde, the Angels came and miniſtered vnto him.

¶ The

The second Sunday.

The Collecte.

Almighty God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs both outwardly in our bodies, and inwardly in our soules, that we maye be defended from all aduersities wiche may happen to the body, and from all euill thoughtes, whiche maye assaulte and hurte the soule: through Iesus Christe. *et.*

The Epistle.

i. thes. iiii



We beseeche you brethren, and exhor-te you by the lord Iesus, that ye encrease more & more, even as ye haue receyued of vs, how ye ought to walke, and to please god. For ye know what cōmaundemētes we gaue you by oure Lorde Iesus Christ. For this is the wyll of God, even your holines: that ye should abstayne from fornicaciō, and that euery one of you should knowe howe to kepe his vessel in holines and honour, and not in the lust of concupiscence, as doe the heathen, whiche knowe not God: that no man oppresse and defraude his brother in bargayning, because that the lord is the auenger of all suche thynges, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holines. He therfore that despiseth, despyseth not manne, but God whiche hath sent his holy spirite among you.

The Gospell.

Math. xv



Jesus went thence, and departed into the coastes of Tyre and Sidō: and behold, a woman of Canaan (whiche came out of the same coastes) cried vnto hym, saying: haue mercy on me, O lord, thou sonne of Dauid. My daughter is piteously vexed with a deuyl. But he answered her nothing at al. And his disciples came and besought hym, sayinge: sende her away, for she cryeth after vs. But he answered, & said: I am

The thirde Sunday.

I am not sent but to the losse sheepe of the house of Israel. Then came she and worshipped hym, saying: **L**orde helpe me. he answered and sayd: it is not mete to take the childrens bread, and cast it to dogges. She answered and sayde: trueth **L**orde, for the dogges eate of the crummes whiche fall from their maisters table. Then **J**esus answered and sayd vnto her: **O** woman, great is thy faith: be it vnto thee, enē as thou wilt. And her doughter was made whole, even the same time.

The thirde Sunday.

The Collecte.

Be seche thee almighty god, loke vpon the hearty desires of thy humble seruauntes: & stretch forth the right hande of thy maiestie, to be our defence against all our enemies: through **J**esus **C**hrist our lord.

The Epistle.

Be you the folowers of **G**od as dere children, & ^{Eph. v.} walke in loue even as **C**hriste loued vs, & gaue hym selfe for vs an offeryng and a sacrifice of a swete sauoure to **G**od. As for fornication, and all vnclennesse, or couetousnes, let it not be once named among you, as it becommeth **S**ainctes: or fylthinesse, or foolyshe talkynge, or iestyng, whiche are not comely, but rather geuyng of thanks. For this ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone (whiche is a worshipper of ymages) hath any inheritaunce in the kyngdome of **C**hriste and of **G**OD. Let no man deceiue you with bayne wordes: For because of suche thynges, cometh the wrath of **G**od vpon the chyl dren of disobedience. Be not ye therefore companions of them. Ye were somtymes darkenes, but now we are ye lyght in the **L**ord: walke as chyl dren of lyght, for the fruyte of the spirite consisteth in all goodnes, & righteousness, & trueth. Accept that whiche is pleasing vnto the **L**ord, and haue no fellowship with the vnfruitfull workes of darkenes, but rather rebuke them. For it is a
shame

The thirde Sunday.

Shame euen to name those thynges, whiche are done of them in secreete: but all thynges when they are broughte forth by the light, are manifest. For whatsoeuer is manifest, the same is lyght, wherfore he saith: awake thou that sleepest, and stande vp from death, and Christe shall geue thee lyght.

The Gospell.

Luke. xi.



Iesus was castyng out a deuill that was diuine. And when he had caste oute the deuill, the diuine spake, and the people wondered. But some of them sayde: he casteth out deuyls throughte Beelzebub the chiefe of the deuils. And other tempted hym, and required of him a signe from heauen. But he knowyng their thoughtes, sayde vnto them: Every kyngdome deuided agaynst it selfe, is desolate: and one house doeth fall vpon another. If Sathan also bee deuided agaynst himselfe, howe shall his kyngdome endure? Because ye saye I cast oute deuyls through Beelzebub: If I by the helpe of Beelzebub cast out deuils, by whose helpe do your chyldren cast them out? Therefore shall they be youre iudges. But yf I with the fynger of God cast out deuils, no doubt the kingdō of god is come vpon you. When a strong mā armed watcheth his house, the thinges that he posseseth are in peace. But when a stronger then he cometh vpon him, and ouercometh him, he taketh from him all his harnes (wherein he trusted) and deuiddeth hys goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroad. Whē the vncleane spyrte is gone out of a man, he walketh through drie places sekynge resie. And whē he findeth none, he sayth: I wyl returne agayne into my house whence I came out. And when he cometh, he fyndeth it swepte & garnysshed. Then goeth he & taketh to him seuen other spirites worse then himself, and they enter in and dwell there. And the ende of that man is worse then the beginning. And it fortuneth that as he
spake

The fourth Sunday.

spake these thinges, a certayne woman of the company lyft vp her voyce, & sayd vnto him: happy is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde: yea, happy are they that heare the worde of God and kepe it.

The fourth Sundate.

The Collecte.

Ratinte we beseeche thee almyghtye God, that we whiche for oure euill dedes are worthely punished: by the comforte of thy grace maye mercifully be relieued: through our Lorde Jesus Christ.

The Epistle.



Gallme (ye that desire to bee vnder the lawe) Doe ye not heare of the lawe: for it is writen that Abrahā had two sonnes: the one by a bondmayde, the other by a free woman. Yea, and he, whiche was borne of the bond woman, was borne after the flesh: but he whiche was borne of the free womā, was borne by promes: whiche thinges are spoken by an allegory: For these are two Testaments, the one from the mount Sina whiche gendreth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, & boudreth vpon the cite, whiche is now called Ierusalem, & is in bondage with her chyldren. But Ierusalem, whiche is aboue, is free, whiche is the mother of vs all. For it is written: Reioyce thou barren that bearest no chyldren: breake forth and crye, thou that traueylest not: For the desolate hath manye more chyldren then she, whiche hath an husbāde. Brethren, we are after Isaac the chyld of promes. But as the he that was borne after the flesh, persecuted him that was borne after the spirite: Euen so is it now. Nevertheless, what sayth the scripture: put away the bond woman & her sone. For the sone of the bond woman shal not be heire with the sone of the free womā: So then brethren, we are

The fourth Sunday.

are not childre of the bond womā, but of the free womā.

The Gospell.

John. vi.

Iesus departed ouer the sea of Galile, whiche is the Sea of Tiberias, and a great multitude followed hym, because they sawe hys miracles which he did on them that were diseased. And Iesus wente vp into a mountaine, & there he sate with his disciples. And Easter, a feast of the Jewes, was nie. when Iesus then lifte vp his eies, & saw a great cōpany come vnto him, he said vnto Philip: whēce shal we bie bread that these may eate: This he sayde to proue him, for he him selfe knew what he woulde doe. Philip answered him: two hundred penyworth of bread, are not sufficiēt for thē, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) saith vnto him: There is a lad which hath fyue barley loues, & two fyshes: but what are thei amōg so many: And Iesus said: make the people to sit down. There was much grasse in the place: so the men sate downe, in numbze aboute fyue thousand. And Iesus took þ bread, & when he had geue thākes, he gaue to the Disciples, & the Disciples to thē that were set downe, & likewise of the fyshes as much as they would. when they had eaten ynough, he said vnto his disciples: gather vp the broken meate which remaineth, that nothing be lost. And thei gathered it together & filled. xii. baskets with the broke meate of the fyue barley loaves: which broken meate remained vnto thē that had eaten. Then those men (when they had seen the miracle that Iesus did) sayde: this is of a trueth the same prophete that should come into the worlde.

The fifth Sundae.

The Collette.

We beseeche thee almightie God, mercifully to loke vpon thy people: that by thy great goodnes they may bee gouerned and preserved enermore bothe in body and soule: through Iesus Christ our Lorde.

The

The fiftb Sunday.

The Epistle.



Christ being an hye Priest of good thinges Hebr. ix.
to come, came by a greater & a more per-
fecte tabernacle, not made with handes,
that is to saye, not of this buildyng, ney-
ther by the bloude of Goates & Calues,
but by his owne bloud he entered in once
into the holy place, and founde eternal redemption. For
yf the bloud of Oxen & of Goates, & the ashes of a yong
kowe, when it was sprinkled, purifieth the vncleane as
touchyng the purifying of the fleshe: how muche more
shall the bloude of Christe (whiche through the eternall
spirite, offered hym selfe without spotte to God) purge
your conscience from dead workes, for to serue the ly-
uing God: And for this cause he is the mediator of the
new testament, that through death, which chaunced for
the redemption of those transgressions that were vnder
the fyrst Testament, they whiche are called, myght re-
ceiue the promes of eternall inheritaunce.

The Gospel.



Whiche of you can rebuke me of sinne: If I Iohn. viii
saye the trueth, why doe ye not beleue me:
he that is of God, heareth Gods wordes:
ye therfore heare them not, because ye are
not of God. Then answered the Jewes,
and sayd vnto hym: saye we not wel that
thou art a Samaritane, & hast þe deuil: Jesus answered:
I haue not the deuil: but I honour my father, & ye haue
dishonoured me. I seke not mine owne prayse: there is
one that seketh & iudgeth. Verely, verely, I say vnto you
yf a man kepe my saying, he shall neuer see death. Then
sayde the Jewes vnto him: nowe knowe we that thou
hast the deuyl. Abraham is dead, & the prophetes, and
thou sayest: yf a man kepe my saying he shall neuer tast
of death. Arte thou greater then oure father Abraham
whiche is dead: And the prophetes are dead: who ma-
kest thou thy self: Jesus answered: If I honoz my self,
myne

The Sunday next before Easter.

myne honoꝝ is nothing: it is my father that honoureth me, whiche you saye is your God, & yet ye haue not knowe him, but I know him: And if I say I know him not I shalbe a lyer, lyke vnto you. But I knowe him & kepe his sayinge. Your father Abraham was glad to see my daye: & he sawe it and reioysed. Then sayde the Jewes vnto hym. Thou arte not yet fyftie yere olde, and hast thou seen Abraham: Jesus said vnto the: Verely verely I saye vnto you: ere Abraham was boꝝne, I am. Then toke they by stones to cast at him: but Jesus hydde hym selfe, and wente out of the temple.

The Sunday next
before Easter.

The Collecte.

Almighty and everlasting God, which of thy tender loue towarde man, hast sent oure sauoure Jesus Christ to take vpon him our fleshe, & to suffre death vpon the crosse, that all mankynde shoulde folowe the example of his great humilitie: mercifully graunte, that we both folowe the example of his patience, & bee made partakers of his resurrection: thoroꝝwe thesame Jesus Christ our Lorde.

The Epistle.

Philp. ii.



Et the same mynd be in you, that was also in Christe Jesu: whiche when he was in the shape of God, thoughte it no robbery to bee equal with God: neuerthelesse he made hym self of no reputaciō, taking on him the shape of a seruaunt, and became lyke vnto man, & was found in his apparel, as a man. He humbled himself, & became obedient to the death, euē the death of the crosse. wherefore God hath also exalted him on high, and geue him a name which is aboue al names: that in the name of Jesus, every knee should bowe, both of thinges in heauē, & thinges in earth, & thinges vnder the earth: and that all tongues should confesse, that Jesus Christ is the Lorde, vnto the prayse of God the father.

The

The Gospell



And it came to passe, when Jesus had finished al these sayings, he sayd vnto his disciples: ^{mat. xxvi} knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Cayphas) and helde a counsel that they myght take Jesus by subteltye, and kil hym. But they sayd: not on the holy day, lest there bee an uproare among the people. when Jesus was in Bethanye in the house of Symon the Leper, there came vnto him a woman hauinge an Alabaster bore of precious oymente, & powred it on his head, as he sat at the boarde. But when his disciples sawe it, they hadde indignacion saying: whereto serueth thys waste? This oymente myghte haue been well solde, and geuen to the poore. when Jesus vnderstode that, he sayd vnto them: why trouble ye the womā: for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shal not haue alwayes. And in that she hath cast thys ointment on my body, she did it to burye me. Verely I saye vnto you: wheresoeuer thys Gospell shalbe preached in al the world, there shal also thys be tolde that she hath done for a memoriall of her. Then one of the twelue (which was called Judas Iscariot) went vnto the chiefe Priestes, & sayd vnto the: what wil ye geue me, and I wyll deliuer him vnto you? And they appointed vnto him. xxx. pecies of syluer. And fro that tyme forth, he sought oportunitie to betraye him. The fyrste daye of swete bread, the disciples came to Jesus, saying to him: where wilt thou that we prepare for thee to eate the Pascheouer? And he sayd: Goe into the citie to suche a man, & say vnto hym: the Maister sayeth my tyme is at hand, I wil kepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed

E. i. them,

The Sunday next before Easter.

them, and they made ready the Pascheouer. When the euen was come, he sate down with the. xii. And as they did eate, he said: Verely I say vnto you, that one of you shal betray me. And they were exceeding sorowful, and began euery one of them to say vnto hym: lord, is it I? He answered and said: he that dippeth his hand with me in the dissh, the same shal betraye me. The sonne of man truly goeth, as it is written of him: but woe vnto that man by whō the sonne of man is betrayed. It had been good for that man, yf he had not been borne. The Judas, which betrayed him, answered & said: Maister, is it I? He said vnto him: thou hast said: And whē they were eating, Iesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, & sayd: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: drinke ye al of thys: For this is my bloud (which is of the new Testament) that is shed for many, for the remission of sinnes. But I saye vnto you: I will not drinke hencefoorth of thys fruite of the vine tree, vntil the day when I shal drinke it newe with you, in my fathers kingdome. And when they had sayd grace, they wēt out vnto moūt Oliuete. Then sayd Iesus vnto them: al ye shal be offended because of me this night. For it is written: I will smyte the shepeheard, and the shepe of the flocke shal be scattered abroad: but after I am rysen agayne, I wyll goe before you into Galile. Peter answered, and said vnto him: though al men be offended because of thee, yet wyl I not be offended. Iesus said vnto him: verely I say vnto thee, that in this same night, before the Cocke crow, thou shalt deny me thryse. Peter sayed vnto hym: yea, though I shoulde dye with thee, yet wyl I not denye thee: lyke wyse also sayed all the disciples. Then came Iesus with them vnto a farne place (whiche is called Gethsemane) and said vnto the disciples. Sitte ye here whyle I goe & pray yonder. And he tooke with him Peter, and the two sonnes of zebede, and began to waxe
sorowfull

The Sunday next before Easter.

sorrowful & heauy. Then said Iesus vnto the. My soule
is heauy euen vnto the death. Tarye ye here & watche
with me. And he went a litle farther, & fell flat on hys
face, and prayed, saying: O my father, yf it bee possible,
let this cup passe from me: neuertheles, not as I wil, but
as thou wilt: And he came vnto the disciples, & founde
the aslepe, & said vnto Peter: what, could ye not watch
with me one houre: watch and praye that ye entre not
into temptation: the spyrite is willing, but the fleshe
is weake. he went away once agayne and prayed, say-
ing: O my father, if this cup may not passe away from
me excepte I drinke of it, thy will be fulfilled: & he came
and found the aslepe againe, for their eyes were heauy.
And he left them, and went againe & prayed the thyrde
tyme, saying thesame wordes. Then cometh he to hys
disciples, & said vnto them: slepe on now and take your
rest. Behold, the houre is at hand, and the sonne of man
is betrayed into the handes of sinners. Vse, lette vs bee
going behold, he is at hand that doth betray me. While
he yet spake: loe, Judas one of the numbere of the. xii.
came, and with him a great multitude with swoordes
and staves, sent from the chief Priestes & Elders of the
people. But he that betrayed him, gaue the a token, say-
ing: whomsoever I kisse, thesame is he, hold hym faste.
And forthwith he came to Iesus, & said: haile Maister,
and kissed him. And Iesus said vnto hym: frend, wher-
fore art thou come: Then came they & layd handes on
Iesus, and toke him. And behold, one of them that were
with Iesus, stretched oute hys hande and drew hys
swoerde, and stroke a seruaunt of the hie Priest, & inioyned
of his eare. Then saied Iesus vnto him: putte vp thy
swoerde into the sheath, for al they that take the swoerde,
shal perishe with the swoerde: Thinkeste thou that I
cannot now pray to my father, & he shall geue me, euen
now, more then. xii. legions of Angels: But how then
shal the scriptures be fulfilled: For thus must it be. In
that same houre said Iesus to the multitude: ye be come

E. ii.

oute

The Sunday next before Easter.

out as it were to a theſe with ſwoerdes and ſtaues, for to take me. I ſate dayly with you teaching in the tēple, and ye toke me not. But al this is done that the ſcriptures of the prophetes might be fulfilled. Then all the diſciples forſoke him & fled. And they toke Jeſus & led him to Caiphas the hie prieſt, where the Scribes & the Elders were aſſembled. But Peter folowed him afarre of vnto the hie prieſtes palace: & went in, and ſate with the ſeruauntes to ſee the end. The chief prieſtes and elders, & al the couſel, ſought false witnes againſt Jeſus (for to put him to death) but found none: yea, whē many false witneſſes came, yet founde they none. At the laſte came. ii. false witneſſes, & ſaid: This ſelow ſaid: I am hable to deſtroy the temple of god, & to build it again in thre dayes. And the chief Prieſt aroſe, & ſaid vnto him: anſweſt thou nothing: why do theſe beare witnes againſt thee: But Jeſus helde his peace. And the chiefe Prieſt anſwered, & ſaid vnto him. I charge thee by the liuing god, that thou tel vs, whether thou be Chriſt the ſonne of god. Jeſus ſaid vnto him: thou haſt ſaid: Neuertheles I ſay vnto you, hereafter ſhal ye ſee the ſōne of man ſitting on the right hande of power, and coming in the cloudes of the ſkie. Then the hie Prieſt rente his clothes, ſaying: he hath ſpoken blaſphemye, what nede we of any more witneſſes: Behold, nowe ye haue heard his blaſphemye: what thinke ye: They anſwered and ſaid: he is worthy to dye. Then did they ſpit in hys face, and buffeted him with fiſtes. And other ſmote him on the face with the palme of their handes, ſaying: tell vs thou Chriſte, who is he that ſmote thee: Peter ſate without in the courte, & a damoſel came to him, ſaying: thou alſo waſt with Jeſus of Galile: but he denied before thē al, ſaying: I wote not what thou ſayſt. whē he was gone out into y porche, another wenche ſaw him, & ſaid vnto thē that were there: This ſelow was alſo with Jeſus of Nazareth. And agayne he denied with an othe, ſaying: I doe not know the man. After a while came

The Sunday next before Easter.

came vnto him thei that stode by, and said vnto Peter: surely thou art euē one of the, for thy speache bewraieeth thee. Then began he to curse & to sweare, that he knew not the man. And immediatlye the Cocke krew: And Peter remembred the worde of Iesu, whiche saied vnto him: before the cocke krowe, thou shalt denie me thryse: and he went out and wept bitterly. When the morning was come, al the chiefe Priestes and Elders of the people helde a counsel against Iesus, to put hym to death, and brought him bounde, and deliuered him vnto Pontius Pilate the deputie. Then Judas (which had betrayed hym) seeyng that he was condemned, repented hymselfe, and brought agayne the .xxx. plates of siluer to the chiefe priestes and Elders, saying: I haue sinned, betraying the innocent bloud. And they sayed: what is that to vs? See thou to that. And he cast down the syluer plates in the temple, and departed, and wente and hanged hymselfe. And the chiefe Priestes toke the syluer plates, and sayd: It is not lawefull for to put them into the treasure, because it is the pryce of bloude. And they toke counsaile, and bought with them a potters fielde to bury straungers in. wherefore the fielde is called Acheldema, that is, the fielde of bloude, vntyll this daye. Then was fulfilled that whiche was spoken by Ieremie the Prophete, saying: and they toke .xxx. silver plates, the pryce of hym that was valued, whom they boughte of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Iesus stode before the deputie, & the deputie asked hym, saying: Art thou the king of the Jewes? Iesus said vnto hym: thou saiest. And when he was accused of the chief Priestes & elders, he aunswered nothyng. Then said Pilate vnto hym: hearest thou not howe many witnesses they laye agaynst thee? And he answered hym to neuer a worde: insomuche that the deputie marueyled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner, whō they would desyre. he had the a notable

E.iii. prisoner

The Sunday next before Easter.

prisoner called Barrabas. Therefore whē they were gathered together, Pilate said: whether wil ye ꝑ I geue loce vnto you, Barrabas or Iesus which is called Chryste: For he knewe that for enuy thei had deliuered him. whē he was set down to geue iudgement, his wife sent vnto him, saying: haue thou nothing to do with that iust mā: For I haue suffered this day many thinges in my slepe, because of him. But the chief priestes & elders perswaded the people that they should aske Barrabas, and destroy Iesus. The deputie answered and said vnto thē: whether of the twaine wil ye that I let loce vnto you: They sayd: Barrabas. Pilate said vnto thē: what shall I doe then with Iesus, which is called Christ: Thei al said vnto him: let him be crucified. The deputie sayd: what euil hath he done: But thei cried more, saying: let him be crucified. When Pilate saw that he could preuaile nothing, but that more busynes was made, he tooke water and washed his handes before the people, saying: I am innocent of the bloud of this iust person, see ye. Then answered al the people and said: his bloud be on vs and on our children. Then let he Barrabas loce vnto thē: and scourged Iesus, and deliuered hym to be crucified. Then the souldiours of the deputie toke Iesus into the common hal, and gathered vnto him all the companye: and they stripped him, and put on him a purple robe, & plated a crown of thornes, and put it vpon his head, and a rede in his right hand, and bowed the knee before him, & mocked hym, saying: haile king of the Jewes: and when thei had spit vpon hym, they toke the rede & smote hym on the head. And after that thei had mocked hym, they toke the robe of him again, & put his own rainēt on him, & led hym away to crucifie him. And as they came out, thei found a mā of Cirene (named Simō) him thei compelled to beare his crosse. And thei came vnto the place which is called Golgotha, (ꝑ is to saye, a place of dead mens sculles) & gaue him vineger mingled with gall to drinke And whē he had tasted therof, he would not drinke.

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whē thei had crucified him, thei parted his garmentes,
& did cast lottes, that it mighte be fulfilled whiche was
spoke by the prophete: They parted my garmentes a-
mong them, & vpon my besture did thei cast lottes. And
they sate and watched hym there, and set vp ouer hys
head the cause of his death written. This is Iesus the
king of the Jewes. Thē were there two theues cruci-
fied with him, one on the right hand, and an other on
y left. They that passed by, reuiled him, wagging their
heades, and saying: thou that destroyedst the temple of
god, & didst build it in thre daies, saue thy selfe. If thou
be the sonne of god come downe from the crosse. Lyke-
wise also the high Priestes mockig him with y Scribes
& elders, said: he saued other, himself he cannot saue. If
he be the king of Israel, let him now come down from
the crosse, & we wil beleue him. He trusted in god, let him
deliuer him now, if he wil haue him: for he said, I am the
sonne of god. The theues also whiche were crucified
with him, cast the same in his teeth. Fro the sixth houre
was there darkenes ouer all the lande, vntill the ninth
houre. And about the ninth houre, Iesus cried with a
loude voice, sayig, Ely, Ely, lama sabathany: that is to
say: my god, my god, why hast thou forsaken me: Some
of them that stode there, when they heard that, sayed:
Thys man calleth for Helias. And streight way one of
them ranne & toke a sponge, & when he had filled it full
of vineger, he put it on a rede, and gaue him to drinke.
Other said: let be, let vs see whether Helias wil come &
deliuer him. Iesus, whē he had cried again with a loude
voice, yelded vp the gost. And beholde, the baile of the
temple did rent in. ii. partes, fro the top to the botome, &
the earth did quake & the stones rent, & graues did opē,
and many bodies of sainctes, which slept, arose & went
out of the graues after his resurreccion, and came into
the holy citie, & appeared vnto many. When the Centu-
rion, and they that were with hym watchynge Iesus,
saw the earthquake, & those thinges whiche happened,
E. iiii. they

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they feared greatly, saying: Truly thys was the sonne of god. And many weomen were there (beholdyng him a farre of) which folowed Iesus frō Galile, ministring vnto him: Among which was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of zebedes children.

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The Epistle.

Esai. lxiij



What is he this that cummeth from Edom, with redde colozed clothes of Bosra (whiche is so costly cloth) and cummeth in so mightely with all his strength: I am he that teacheth righteousness, and am of power to helpe. wherfore the is thy clothynge redde, and thy rayment lyke hys that treadeth in the wyne presse: I haue trode the presse my selfe alone and of al people there is not one with me. Thus wyll I treade down mine enemies in my wrath, and sette my feete vpon them in mine indignacion. And their bloude shal besprynge my clothes, and so wil I staine all my raiment. For the day of vengeance is assigned in my heart, and the yere when my people shalbe deliuered is come. I looked about me, and there was no man to shewe me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I treade down the people in my wrath, and bath them in my displeasure, and vpon the earth wyll I laye theyr strength. I wyll declare the goodnes of the lord, yea and the prayse of the Lord for al that he hath geuen vs, for the great good that he hath done for Israel, whiche he hath geuen them of hys own fauor, & according to the multitude of hys louing kindnesse. For he sayd: these no doubte are my people, and no shrinkyng childre, and so he was their sauour. In their troubles he was also troubled with them: and the Angell that wente furth from hys presence, deliuered the. Of very loue and kyndnesse that he had vnto them, he redeemed

redemed them. He hath borne them and caried them vp,
 euer sence the world began: But after thei prouoked him
 to wrath and vexed hys holy mynde, he was theyr ene-
 my and fought against them himselte. Yet remembered
 Israel the olde time of Moses and his people, sayinge:
 where is he that brought them fro the water of the sea:
 with them that fede his shepe: where is he that hath ge-
 uen his holy spirite among them: he led the by the right
 hande of Moses, with hys glorious arme: deuinding the
 water before them (wherby he gate hymselfe an euerla-
 styng name:) he led them in the depe, as an horse is led
 in the playne, that they shoulde not stumble, as a tame
 beast goeth in the fielde: and the breath geuen of god, ge-
 ueth hym rest. Thus (O God) haste thou led thy people,
 to make thy selfe a glorious name withall. Loke down
 then from heauen, and behold the dwelling place of thy
 sanctuary, and thy glory. Howe is it that thy gelousye,
 thy strength, the multitude of thy mercyes, and thy lo-
 uing kindnes, wil not be intreated of vs: yet arte thou
 our father. For Abraham knoweth vs not, neither is
 Israel acquainted with vs: But thou lorde arte our fa-
 ther and redeemer, and thy name is euerlastyng. O lorde,
 wherefore haste thou led vs oute of thy waye: wherefore
 hast thou hardened our heartes that we feare thee not.
 Be at one with vs agayne for thy seruauntes sake, and
 for the generacion of thyne heritage. Thy people haue
 had but a litle of thy Sanctuarie in possession: for oure
 enemies haue troden down the holy place. And we were
 thyne from the beginning, when thou wast not theyr:
 Lorde, for they haue not called vpon thy name.

The Gospell.



After two dayes was Easter, and the dayes
 of swete bread. And the hie priestes and the
 Scrybes soughte how they might take hym
 by crafte, and put hym to death. But they
 said: not in the feast day lest any busines a-
 ryse amonge the people. And when he was in Ge-
 thany

Mar. xliii

thany in the house of Simon the leper, euen as he sate at meate, there came a woman hauinge an Alabaster boxe of ointinēt, called Narde, that was pure and costly: and she brake the boxe and powred it vpo hys head. And there were some that were not content within themselves, and said: what neded thys waste of ointimente: for it myght haue been sold for more then. ccc. pence, and haue been geue vnto the poore. And thei grudged against her. And Jesus sayd: let her alone, why trouble ye her: She hath done a good woorkē on me: for ye haue poore with you alwayes, and whensoever ye wyl ye may doe the good: but me haue ye not alwayes. She hath done that she could, she came aforehande to annoynt my body to the burying. Verely I saye vnto you, whersoever this gospell shall bee preached throughout the whole world, this also that she hath done, shalbe rehearsed in remembraunce of her. And Judas Iscarioth one of the xii. went away vnto the hie Priestes to betray him vnto them: when they heard that, they were glad, & promised that thei would geue him money. And he sought how he might conueniently betray him. And the firste day of swete bread (whē they offered the Passeouer) his disciples said vnto him: where wilt thou that we goe & prepare that thou maist eate the Passeouer: And he set furth. ii. of his disciples, & said vnto the: goe ye vnto the citie, and there shal mete you a man bearinge a pitcher of water, folowe hym. And whethersoever he goeth in, say ye vnto the good mā of the house, the maister saicth: where is the geast chaūber, where I shall eate & Passeouer with my disciples: And he wil shew you a greate parlor paved and prepared, there make readye for vs. And his disciples went furth, & came into the citie, and founde as he had said vnto the: & they made readye the Passeouer. And whē it was now euētide, he came with the. xii. And as thei sate at boorde & did eate, Jesus said: verely I say vnto you, one of you (that eateth with me) shal betray me. And thei begā to be sorry, & to say to him
one

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one by one : is it I: & an other said: is it I: he answered and said vnto them: it is one of the. xii. euen he that dyp-
peth with me in the platter. The sone of mā truly goeth
as it is wrytten of him, but woe to that man by whō the
sone of man is betrayed: good were it for that man, if he
had neuer been borne. And as thei did eate, Iesus toke
bread, and when he had geuen thankes, he brake it, and
gaue to them, & said: Take, eate, this is my body. And he
toke the cup, and when he had geuen thankes, he toke it
to them, and thei al dranke of it. And he said vnto them:
This is my bloud of the new testament, whiche is shed
for many. Verely I say vnto you: I will drinke no more
of the fruite of the vine, vntil that daye that I drinke it
newe in the kingdom of god. And when they had sayed
grace, they went out to the mounte Oliuete. And Iesus
sayth vnto the: al ye shal be offended because of me this
night. For it is wrytten. I wil smite the shepeheard, and
the shepe shal be scatered: but after that I am risē again,
I wil goe into Galile before you. Peter saied vnto hym:
and though al mē be offended, yet wil not I. And Iesus
sayeth vnto him: verely I say vnto thee, that thys daye,
euen in this nighte, beefore the Cocke crowe twise thou
shalt deny me three times. But he spake more behemēt-
ly: no, if I should die with thee, I wil not deny thee: Like-
wyle also sayd they all. And they came into a place
which was named Gethsemany, and he sayd to hys dis-
ciples: sytte ye here whyle I goe aside and praye. And
he taketh with him Peter, and James, & John, and bee-
gan to waxe abashed and to be in an agony, and sayed
vnto them. My soule is heauy euen vnto the death: tary
ye here and watthe. And he wente furth a little, and fell
down flat on the grounde and prayed, that if it were pos-
sible, the houre might passe from him. And he sayed: Ab-
ba father, al thynges are possible vnto thee, take awaye
thys cuppe from me: neuerthelesse, not as I wil, but that
thou wylt be done. And he came and found the slepyng,
and sayeth to Peter: Symon, slepeste thou? Couldst
not

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not thou watche one houre: watche ye and praye, leste ye entre into temptation: the spirite truly is readye, but the fleshe is weake. And againe he went aside and prayed, and spake the same wordes. And he returned and found them asleepe again, for their eyes were heavy, neither wist they what to answer him. And he came the third tyme and sayd vnto them: sleepe hencefurth and take your ease, it is inough. The houre is come: behold, the sonne of mā is betrayed into the handes of sinners: Kysse vp, let vs goe: Lo, he that betrayeth me is at hand. And immediatly whyle he yet spake, cummeth Judas (whiche was one of the twelue) and with hym a greate number of people with swoerdes and stauers, from the hie priestes and Scribes, and Elders. And he that betrayed him, had geuen them a general token, saying: whosoever I doe kisse, the same is he: take & leade him away warely. And as sone as he was come, he goeth strayght waye to him, & saith vnto him: Maister, Maister, and kissed him: and they layd their handes on him, and toke him. And one of them that stode by, drew out a swoerde, and smote a seruaunt of the hie priestes, and cut of his eare. And Jesus answered, and saied vnto them: ye be come out as vnto a thefe with swoerdes and stauers, for to take me: I was dayly with you in the temple teaching and ye toke me not: but these thinges come to passe that the Scripture shoulde be fulfilled. And they all forsoke him & ranne away: And there folowed him a certayne younge man clothed in linnen vpon the bare, and the younge man caught hym, and he left his linne garment, and fled from them naked. And they led Jesus away to the high priest of al, & with him came al the hie priestes, and the Elders, and the Scribes. And Peter folowed him a great way of (euen til he was come into the palace of the hie priest) & he sate with the seruauntes, and warmed himself at the fire. And the hie priestes & al the counsell sought for witnes against Jesu to put him to death, & found none: for many bare false witnes against him, but

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but their witnessers agreed not together. And there arose certaine and brought false witnessse againste hym, saying: we heard him say: I wil destroy this tēple that is made with handes, & within thre daies I wil build an other made without hādes. But yet their witnessers agreed not together. And the hie Priest stode by amōg thē, and asked Jesus, saying: answerest thou nothing? How is it that these beare witness against thee? But he helde his peace, and answered nothyng. Againe the hie Priest asked hym, and said vnto him: art thou Chryste the sonne of the blessed? And Jesus sayd: I am. And ye shal see the sonne of mā sitting on the ryghte hande of power, and cūming in the cloudes of heauen. Then the hie prest rent his clothes, and saied: what nede we any further of witnessers: ye haue heard blasphemye, what thinke ye? And they all condemned him to bee worthy of death. And some began to spitte at him, and to couer his face, & to beate him with fistes, and to say vnto him: Arede, and the seruaūtes buffeted hym on the face. And as Peter was beneath in the palace, there came one of the wenches of the hiest prieste, & when she sawe Peter warming hym selfe, she looked on hym, & saied: wast not thou also with Jesus of Nazareth? And he denied, saying: I know him not, neither wote I what thou sayest. And he went out into the porche, & the cocke crew. And a damoysel (whē she saw him) began again to say to thē that stode by: this is one of thē. And he denied it again. And anone after, thei that stode by, said again vnto Peter: surely thou art one of thē, for thou art of Galile, & thy speche agreeth therto. But he begā to curse & to sweare saying: I know not this man of whō ye speake. And again the cocke crew, & Peter remembred the word that Jesus had said vnto him: before the cocke crowe twise, thou shalt denie me thre times. And he began to wepe.

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The Epistle.

The

Esai. l.



The lord God hath opened mine eare, therefore can I not say nay, neither withdraw my self: but I offer my backe vnto the smiters, and my chekes to the nippers. I turne not my face from shame and spitting, and the lord God shall helpe me: Therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusiō. He is at hand that iustifieth me, who wil the goe to law with me: Let vs stand one agaynste another: if there be any that will reason with me, let hym come here forth to me. Beholde, the Lord god standeth by me, what is he the that can condemne me: for they shall be lyke as an olde cloth, the moth shall eate them vp. Therefore, whoso feareth the lord among you, let him heare the voice of his seruaunt. whoso walketh in darkenes, and no lyghte shineth vpon hym, let hym put his trust in the name of the Lord, and holde hym vp by hys God: but take hede, ye all kindle a fyre of the wrath of God, and sire vp the coales: walke on in the glysteryng of youre owne fyre, and in the coales that ye haue kindled. This cummeth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospel.

Mat. xv.



And anon in the dawninge, the hie priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Jesus and led him away, and delyuered him to Pilate. And Pilate asked him: art thou the king of the Jewes: and he aunswered, and sayed to hym: thou sayest it. And the hie priestes accused hym of many thinges. So Pilate asked him again, saying: aunswerest thou nothing: Beholde howe many thynges they laye to thy charge. Jesus aunswered yet nothyng, so that Pilate merueyled. At that feast Pilate dyd deliuer vnto them a prisoner, whomsoever they woulde desyre. And there was one that was named Barrabas, which laie bounde with them that made insurreccion:

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surreccion: he had committed murther. And the people called vnto him, & began to desyre him, that he woulde doe according as he had euer done vnto them. Pilate answered the, saying: will ye that I let looce vnto you the king of the Jewes: for he knew that the hie priestes had deliuered hym of enuy. But the hie priestes moued the people that he should rather deliuer Barrabs vnto them. Pilate answered agayn, & sayd vnto them: what wil ye that I then doe vnto him, whō ye call the king of the Jewes: And thei cried again, crucifie him. Pilate said vnto them: what euil hath he done: And thei cried the more feruently, crucifie him. And so Pilate willing to contente the people, let loce Barrabas vnto them, and deliuered bp Jesus (whē he had scourged hym) for to be crucified. And the souldiours led him away into the common hal, and called together the whole multitude, and they clothed him with purple, and they plat- ted a crown of thornes, & crowned him withal, & began to salute him: Haile king of the Jewes. And thei smote him on the head with a reede, and did spit vpon hym, & bowed their knees & worshipped him. And when thei had mocked him, thei toke the purple of him, & put hys own clothes on him, & led him out to crucifie him. And they compelled one that passed by called Simō of Si- rene (the father of Alexandre and Rufus) whiche came out of y^e field, to beare his crosse. And they brought him to a place named Golgotha (whiche if a mā interprete, is y^e place of dead mens sculles: & thei gaue him to drinke wine mingled with mirrhe, but he receiued it not. And whē they had crucified him, they parted his garmētes, castyng lottes vpon the what euery man shoulde take. And it was about the thyrd houre, & thei crucified him. And the title of his cause was writtē. The king of the Jewes. And they crucified with hym two theues: the one on his right hand, & the other on hys lefte. And the scripture was fulfilled, which saith: he was counted among the wicked. And thei that went by, railed on him, wagging

Tuesday before Easter.

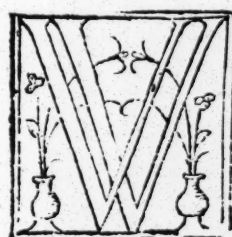
wagging their heades, & saying: A wretche, thou that destroyedst the Temple, and buildeste it agayne in three daies, saue thy selfe and come downe from the crosse. Likewise also mocked him the hie Priestes among themselves with the Scribes, and said: he saued other men, himselfe he cannot saue. Let Christe the king of Israel descende now fro the crosse, that we maye see & beleue. And they that were crucified with him, checked him also. And whē the sixth houre was come, darkenes arose ouer al the earth, vntil the ninth houre. And at þ ninth houre, Iesus cried with a loude voice, saying: Eloy, Eloy, lama sabathani: whiche is (if one interprete it) my god, my god, why haste thou forsaken me? And some of them that stode by, when they heard that, said: behold, he calleth for helias. And one ranne & filled a sponge ful of vineger, and putte it on a reede, and gaue hym to drinke, saying: let him alone, let vs see whether helyas wil come and take him down. But Iesus cried with a loude voice, and gaue vp the gost. And the baile of the temple rent in two peces, from the top to the bottome: And when the Centurion (which stode before him) saw that he so cryed, and gaue vp the gost, he said: truly this man was the sonne of god. There were also women a good way of, beholding him: among whom was Mary Magdalene, and Marye the mother of James the litle, and of Ioses, and Mary Salome (which also whē he was in Galile had folowed hym, & ministred vnto him) and many other weomen, whiche came bp with him to Ierusalem. And now when the euē was come, (because it was the day of preparynge that goeth before the Sabbath) Ioseph of the citie of Aramathia a noble counsayloure, whiche also looked for the kingdom of god, came and went in boldely vnto Pilate, and begged of him the body of Iesu. And Pilate merueilled that he was already dead, and called vnto him the Centurion, and asked of hym whether he had been any whyle dead. And whē he knewe the trueth of the Centurion, he

Wednesday before Easter.

he gaue the body to Ioseph, and he boughte a linnen cloth, and toke hym down, and wrapped him in the linnen cloth, & layd him in a sepulchre that was hewen out of a rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layed.

Wednesday before Easter,

The Epistle.



Here as is a testamente, there muste also (of ^{Hebr. ix.} necessitie) bee the death of hym that maketh the testamente. For the testamente taketh authoritie when men are dead: for it is yet of no value, as longe as he that maketh the testamente is alyue: for which cause also, neyther the first testamente was ordained without bloude. For when Moses had declared all the commaundemente to al the people, according to the law, he toke the bloud of calves, and of Goates, with water and purple wolfe, and ylope, and sprinckled both the boke and all the people, saying: this is the bloude of the testamente, whiche God hath appointed vnto you. Moreouer he sprinckled the tabernacle with bloud also & al the ministeryng vesselles. And almoste all thinges are by the law purged with bloud, and withoute shedinge of bloude is no remission. It is nede then, that the similitudes of heauenly thynges bee purified with suche thynges: but that the heauenlye thinges themselves, bee purified with better sacrifices then are those. For Christe is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into verrye heauen, for to appeare nowe in the syghte of GOD for vs: not to offer hymselfe often, as the hye Prieste entreth into the holy place euery yere with straunge bloude: for then muste he haue often suffred sence the worlde began. But nowe in the ende of the world hath he appeared once, to put synne to flyght by the offring vp of himself. And as

F. i.

it is

Wednesday before Easter.

it is appointed vnto al men that they shall once die, and then cometh the iudgemente: Euen so Christe was once offered to take awaye the sinnes of many, and vnto the that loke for him, shall he appeare againe without sinne, vnto saluacion.

The Gospell.

Luk.xxii



He feast of swete bread drewe nie, whiche is called Easter, & the hie Priestes and Scribes soughte howe they myghte kill him, for they feared y people. The entered Satan into Judas, whose surname was Iscarioth (whiche was of the numbze of the. xii.) and he went his way and comuned with the hie Priestes and officers, howe he myght betraye hym vnto them. And they were glad, and promysed to geue hym money. And he consented, and soughte oportunitie to betraie hym vnto them, whē the people were awaye. Then came the daye of swete bread, when of necessitie the passeouer must bee offered. And he sente Peter and John, sayinge: goe and prepare vs the passeouer, that we maye eate. They sayed vnto hym: where wylte thou that we prepare? And he sayde vnto them: beholde, when ye entre into the citie, there shall a man mete you bearyng a pitcher of water: hym folowe into thesame house that he entreth in, & ye shall saye vnto the good man of the house: the Maister saith vnto thee, where is the geaste chaumbre where I shall eate the passeouer with my Disciples? And he shall shewe you a great parloure paved, there make readye. And they went and founde as he had sayed vnto them, and they made ready the passeouer. And whē the houre was come, he sate down, and the. xii. Apostles with him. And he said vnto them: I haue inwardly desired to eate this passeouer with you, before that I suffre. For I say vnto you: henceforth will I not eate of it any moze, vntyll it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thanks, and sayd: Take this, and diuide it among you. For I say vnto you: I wil not drinke of the

of the fruite of this vyne, vntyl the kyngdome of GOD come. And he toke bread, & when he had geuen thanks, he brake it, & gaue vnto them, saying: This is my body which is geuen for you: This doe in the remembrance of me. Likewise also when he had supped, he tooke the cuppe saying: This cuppe is the newe testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed, but woe vnto that man, by whome he is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among them, which of them should seme to be the greatest. And he saied vnto them: the kynges of naciōs reygne ouer them, and they that haue autoritie vpon them, are called gracious: but ye shall not so be. But he that is greatest amonge you, shall be as the yōger, & he that is chiefe, shall be as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth: Is it not he that sitteth at meate: But I am among you, as he that ministrerth. Ye are they which haue biddē with me in my temptacions. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kyngdome, & sitte on seates, iudgeyng the. xlii. tribes of Israel. And the lord said: Simō, Simon, behold, Sathā hath desired to siste you, as it were wheate: But I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strength thy brethren. And he sayed vnto hym: Lord, I am ready to goe with thee into prison, & to death. And he said: I tel thee Peter, the cocke shall not crowe this daye, tyll thou haue denyed me thrise that thou knoweste me. And he sayed vnto them: when I sente you withoute wallet, and scrip, and shoes, lacked ye any thyng: And they sayed, no. Then sayed he vnto them: but now he that hath a wallet, lette hym take it by, and likewise his scrip. And he that hath no sword, let hym sel hys coate and bye one. For I saye vnto you,

J. ii. that

that yet the same which is written, must be performed in me: even among the wicked was he reputed: For those things which are written of me have an end. And they said: Lord, behold, here are two swords: & he said unto them: it is ynough. And he came out, & went (as he was wont) to Mount Oliuete. And the Disciples followed him. And when he came to the place, he said unto them: praye, lest ye fall into temptation. And he gate himselfe from them about a stones caste, & kneeled down & prayed, saying: Father, if thou wilt, remoue this cup from me: Neuerthelesse not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comfortyng hym. And he was in an Agonye, and prayed the longer: & his sweate was like droppes of bloud, tricklyng down to the ground. And when he arose fro prayer, and was come to his disciples, he founde them slepyng for heauinesse, and he sayed vnto them: why slepe ye? Rysse and pray, lest ye fall into temptation. while he yet spake, beholde, there came a company, and he that was called Judas, one of the twelue, went before them, and pressed nye vnto Iesus, to kisse him. But Iesus said vnto him: Judas, betrayest thou the sonne of manne with a kysse: when they which were about him saw what would followe, they said vnto him: lord, shall we smite with the sword? And one of them smote a seruaunt of the hie priestes, & stroke of his right eare. Iesus answered & sayd: suffre ye thus farre forth. And when he touched his eare, he healed hym. Then Iesus sayed vnto the hie priestes, and rulers of the temple, & the elders, whiche were come to hym: Ye be come out as vnto a thefe, with swordes & staves. when I was dayly with you in the Temple, ye stretched forth no handes agaynste me: but this is even your very houre, and the power of darkenes: Then toke they hym and ledde hym, and broughte hym to the hie priestes house. But Peter followed afarre of. And when they had kyndled a fyre in the myddes of the palace, & were sette down together, Peter also sate down among them.

them. But when one of the wenches behelde hym, as he sate by the fyre (and looked vpon hym) she said: this same felowe was also with him. And he denied hym, sayinge: woman, I knowe him not. And after a litle while, another sawe hym, and sayd: thou art also of the. And Peter sayd: mā I am not. And about the space of an houre after, another affirmed, saying: verely this felowe was with him also, for he is of Galile. And Peter saied: man, I wote not what thou saiest. And immediatly while he yet spake, the Cocke krew. And the Lord turned backe and looked vpon Peter. And Peter remembered the word of the lord, how he had said vnto him: before the Cocke crow, thou shalt denye me thryse: & Peter went out and wept bitterly. And the men that tooke Jesus mocked hym, and smote him: & when they had blyndfolded hym, they stroke hym on the face, & asked him saying: Areade, who is he that smote thee? And manye other thynges despitefully said thei against him. And assone as it was day, the Elders of the people, and the hie Priestes and Scribes, came together, and ledde him into their counsell, saying: Art thou very Christ: tell vs. And he sayed vnto them: If I tell you, ye will not beleue me: and if I aske you, you wyll not aunswere, nor let me goe: hereafter shall the sonne of man sitte on the right hande of the power of God. Then sayde they all: Arte thou then the sonne of God: he sayde: Ye say that I am. And they said: what nede we of any further witnesse: For we our selves haue heard of his owne mouth.

Thursday before **Easter.**

The Epistle.



His I warne you of, & commend not, that ye i. Cor. xi. come not together after a better maner, but after a worse. For first of al, whē ye come together in the cōgregation, I heare that there is discencion amonge you, and I partely be-

I. iii.

leue

lette it. For there muste bee sectes among you, that they which are perfect among you, may be knownen. whē ye come together therfore into one place, the Lordes supper can not be eaten, for euerye man begynneth afore to eate his owne supper. And one is hungry and another is drunken. haue ye not houses to eate & drinke in: despise ye the congregacion of God, and shame them that haue not: what shall I saye vnto you: shall I prayse you: In this I prayse you not. That which I deliuered vnto you, I receyued of the lord. For the lord Iesus, thesame night in which he was betrayed, toke bread, and when he had geuen thanks, he brake it, and sayde: Take ye and eate, this is my body which is broke for you. This doe ye in the remembraunce of me. After thesame maner also, he toke the cup when supper was done, saying: this cup is the new Testament in my blood. This doe, as oft as ye drinke it, in remēbraunce of me. For as often as ye shall eate this bread, & drinke of this cuppe, ye shall shewe the Lordes death tyll he come. wherefore, whosoever shall eate of this bread, & drinke of this cup of the Lorde vnworthely, shalbe gyltie of the body & blood of the Lorde. But let a man examine himselfe, & so let him eate of the bread, & drinke of the cup. For he that eateth & drinketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no differēce of the Lordes body. For this cause many are weake and sycke amonge you, and many slepe. For yf we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the worlde. wherefore my brethre, when ye come together to eate, tary one for another. If any man hungre, let him eate at home, that ye come not together vnto cōdēnacion. Other thinges wil I set in orde whē I come.

The Gospell.

Lu. xxiii



The whole multitude of them arose, and ledde hym vnto Pilate. And they began to accuse hym, saying: we founde this felowe peruer-tyng the people, and forbiddinge to paye tribute

Thursday before Easter.

bute to Cesar, sayinge: that he is Christe a kyng. And Pilate apposed him, saying: arte thou the kyng of the Jewes: he answered him & said: thou saiest it. The said Pilate to the hie priestes & to the people: I find no fault in this mā. And thei were the more fierce, saying: he moueth the people, teaching throughout al Iury, & begā at Galile, euen to this place. When Pilate heard mencio of Galile, he asked whether the man were of Galile. And assone as he knew that he beloged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that tyme. And whē Herode sawe Jesus, he was exceeding glad, for he was desirous to se him of a lōg season, because he had hearde many thinges of him, and he trusted to haue seen some miracles done by him. The he questioned with him many wordes. But he answered him nothing. The hie Priestes & Scribes stode forth & accused him straightlye. And Herode with his men of warre, despised him. And when he had mocked hym, he arrayed him in white clothynge, & sent him agayn to Pilate. And thesame daye Pilate and Herode were made frēdes together. For before thei were at variaunce. And Pilate called together the hie priestes, & the rulers, & the people, & said vnto them: ye haue brought this mā vnto me, as one that peruerteth & people: & behold, I examine him before you, and fynde no faulte in this man of those thinges wherof ye accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I wil therfore chaste him, & let him loce. For of necessitie he must haue let one lce to them at that feast. And al the people cried at once, saying: away with him, & deliuer vs Barrabas: which for a certaine mur- reccion made in the citie, & for a murther, was caste into prielson. Pilate spake againe vnto them, willinge to let Jesus loce. But they cried, saying: crucifie him, crucifie him. He sayd vnto the the thyde tyme: what euill hath he done: I fynde no cause of death in him: I will there- fore chasten him, and let him goe. And they cried with

F. iiii.

loude

Thursday before Easter.

londe voices, requiring that he might bee crucified. And the voyces of the & of the hie priestes preuailed. And Pilate gaue sentēce that it should be as they required, & he let looce vnto the him, that (for insurreccion & murther) was cast into prielson, whom they had desired: & he deliuered to them Jesus, to do with him what they would. And as they led him away, they caught one Symon of Cyrene coming out of the fielde: and on him layde they the crosse, that he might beare it after Jesus. And there folowed him a great company of people, and of women, whiche bewailed and lamented him. But Jesus turned backe vnto them, and sayd: ye daughters of Jerusalem, wepe not for me, but wepe for your selues, and for youre childien. For behold, the daies will come, in the whiche they shall saye: happy are the baren, & the wombes that neuer bare, & the pappes whiche neuer gaue sucke. The shall they begin to say to the Mountaines, fall on vs: & to the hilles, couer vs. For if they do this in a grene tree, what shall be doen in the drye? And there were two euil doers ledde with him to bee slayne. And after that they were come to the place (whiche is called Caluarie) there they crucified hym and the euil doers: one on the ryghte hande, and the other on the lefte. Then sayde Jesus: father forgeue them, for they wote not what they dooe. And they parted his raymente, and caste lottes. And the people stode and behelde. And the rulers mocked him with them, sayinge: he saued other menne, let hym saue hymselfe yf he bee verie Christe the chosen of God. The souldiours also mocked hym, and came and offred him bynegre, and sayde: if thou be the Kynge of Jewes, saue thy selfe. And a superscription was wytten ouer hym, with letters of Greke, and Latyne, and Hebrue: This is the Kynge of the Jewes. And one of the euill doers, whiche were hanged, rayled on hym, sayinge: Yf thou be Christ, saue thy selfe and vs. But the other answered and rebuked him, sayinge: fearest thou not God, seeynge thou arte in the same damnacion: we are ryghteously

Thursday before Easter.

teouslye punysshed, for wee receyue accoꝝdyng to oure deedes: but this man hath doen nothing amisse. And he sayde vnto Iesus: Lorde, remembre me when thou comest into thy kyngdom. And Iesus saide vnto him: verely I saie vnto thee: to daye shalte thou bee with me in Paradise. And it was about the syxth houre: and there was a darkenesse ouer all the earth, vntill the nynthe houre, and the Sunne was darkened. And the vayle of the Temple did rente, even throughe the middes. And when Iesus hadde cried with a loude voyce, he sayde: Father, into thy handes I commende my spirite. And when he thus hadde saide, he gaue vp the gholste. When the Centurion sawe what hadde happened, he glorified God, saying: verelye this was a righteous man. And all the people that came together to that sight, and saw the thinges whiche had happened, smote their brestes & returned. And all his acquaintaunce, & the women that folowed him from Galile, stode asarre of beholding these thinges. And beholde, there was a man named Ioseph, a counsaillor, & he was a good man & a iust: thesame had not cōsented to the counsaile & dede of the, which was of Aramathia, a citie of y Jewes, which same also waiteth for the kingdome of God: he went vnto Pilate and begged the body of Iesus, & toke it downe, & wrapped it in a linnen cloth, & laied it in a sepulchre that was hewē in stone, wherein neuer man before had been layde. And that day was the preparyng of y Sabboth, & the Sabboth drew on. The womē that folowed after, which had come with him from Galile, beheld the sepulchre, & how his bodye was laide. And they returned, and prepared sweete Odoures and oyntmētes: but rested on the Sabboth daye, according to the commaundement.

On good Friday.

The Collectes.

Almighty God, we beseeche thee graciously to behold this thy famely, for the which our lord Iesus Christ was

On good Friday.

was cōtented to be betrayed & geuen bp into the handes of wicked men, and to suffre death vpon the crosse: who liueth and reygneth. &c.

Al mightie and euerlasting God, by whose spirite the whole body of þe Churche is gouerned & sanctified: receyue oure supplications and prayers, whiche we offre before thee for all estates of men in thy holy congregacion, that euery membre of thesame in his vocaciō and ministerie, may truely and godly serue thee: throughe oure Lorde Iesus Christ.

Mercyful God, who hast made al men, and hatest nothinge that thou hast made, nor wouldest the death of a synner, but rather that he should bee conuerted & lyue: haue mercy vpon all Jewes, Turkes, Infideles, and Heretikes, and take from them all ignorance, hardnes of heart, & contempt of thy worde. And so fetche them home blessed lorde, to thy flocke, that they maye be saued amōg the rēnaunt of the true Israelites, and bee made one folde, vnder one shephearde Iesus Christ our Lorde: who lyueth and reigneth. &c.

The Epistle.

Hebr. x.



The lawe (whiche hath but a shadowe of good thynges to come, and not the very fashio of thinges themselves) can neuer with those sacrifices whiche they offre yeaue by yeaue continuallye, make the cominers thereunto perfyte. For woulde not then those sacrifices haue ceased to haue been offered, because that the offerers once purged should haue had no more conscience of synnes? Nevertheless, in those sacrifices is there mencio made of synnes euerye yeaue. For the bloude of Oxen and Goates can not take away synnes. wherfore, when he cometh into the worlde, he sayeth: Sacrifyce and offerynge thou wouldeste not haue, but a bodye hast thou ordeyned me. Burnt offerings also for sinne haste thou not allowed. Then sayde I: loe, I am here. In the beginnyng of the booke

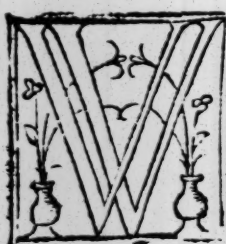
booke it is written of me, that I shoulde doe thy will O God. Aboue, when he sayeth: Sacrifice and offeringe, and burnt sacrifices, and synneofferynges thou wouldest not haue, neyther haste thou allowed them (whiche yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyll, O God: he taketh away the first to establishe the latter, by the whiche will, we are made holie, euen by the offeringe of the body of Iesu Christ once for all. And euery Prieste is ready dayely ministringe and offeringe often tymes one maner of oblation, whiche can neuer take awaye synnes. But thys man, after he hath offered one sacrifice for synnes, is sette downe for ever on the ryght hande of God, and from hencefoorth tarveth tyl his foes be made his footestole. For with one offeringe hath he made perfecte for ever them that are sanctified. The holy ghoſte himſelfe alſo beareth vs reſorde, euen when he tolde before: This is the Testamēt that I will make vnto them. After those dayes (sayeth the Lorde) I will put my lawes in their heartes, and in their myndes wyll I wyte them, & their synnes & iniquities will I remembre no more. And where remission of these things is, there is no more offeringe for synnes. Seing therfore brethre, that by the meanes of the blood of Iesu, we haue libertie to entre into the holy place, by the newe and liuyng way, whiche he hath prepared for vs, through the vayle (that is to say, by his fleſhe:) And seying alſo that we haue an hie Prieste whiche is ruler ouer the house of god, let vs drawe ne with a true heart in a sure faith, sprinkled in our heartes from an euill conscience, and washed in oure bodies with pure water: let vs kepe the profession of our hope, without wauerynge (for he is faythfull that promysed) and let vs conside one another, to the intēt that we may prouoke vnto loue, and to good workes, not forsakynge the felowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye see that the daye draweth nye.

The

On good friday.

The Gospel.

Ioh. xviii



hen Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the which he then entred with his disciples. Judas which also betrayed him, knew the place: for Jesus oftymes resorted thither with his Disciples. Judas the after he had receiued a bonde of men (and ministers of the hye Priestes and Phariseis) came thither with lanternes, and firebrandes, and weapons. And Jesus knowing all thynges that shoulde come on him, went forth and sayd vnto them: whome seeke ye? They aunswered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed him, stode with the. After that he had said vnto them: I am he, they went backward, and fell to the ground. Then asked he them agayn: who seke ye? They sayd: Jesus of Nazareth. Jesus answered: I haue told you that I am he. If ye seke me therfore, lette these goe their waye, that the sayinge myght be fulfilled which he spake. Of the whiche thou gauest me, haue I not lost one. Then Simon Peter hauing a swoerd, drew it, and smote the hye Priestes seruaut, and cut of his right eare. The seruantes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy swoerd into the sheath: shall I not drinke of the cuppe whiche my father hath geuen me? Then the companye and the captayne, and the ministers of the Jewes tooke Jesus and bounde hym, and ledde hym awaye to Annas fyrste: for he was father in lawe to Cayphas, whiche was the hye Priest the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde die for the people. And Symon Peter folowed Jesus, and so did another Disciple: that Disciple was knowen to the hye Priest, and wente in with Jesus vnto the palace of the hye Priest. But Peter stode at the doore without. Then went out that other Disciple (whiche was knowen to the hye Priest) and

and spake to the Damosell that kepte the doore, and broughte in Peter. Then said the Damosell that kepte the doore vnto Peter: Art not thou also one of this mā's Disciples: he said: I am not. The seruantes & ministers stode there, which had made a fyre of coales: for it was colde, and they warmed themselves. Peter also stode among them and warmed himselfe. The hie prieste then asked Jesus of his disciples, & of his doctrine. Jesus answered him: I spake opely in the worlde: I euer taughte in the Synagoge, and in the Temple, whither all the Jewes haue resorted, & in secrete haue I sayde nothyng. why askest thou me: Aske them which heard me, what I sayde vnto them. Behold, they can tell what I sayde. When he had thus spoken, one of the ministers, whiche stode by, smote Jesus on the face, saying: Answereste thou the hie priest so: Jesus answered him: If I haue euyl spoken, beare witnesse of the euyl: But yf I haue well spoken, why smytteste thou me: And Annas sente him bounde vnto Cayphas the hie Prieste. Symon Peter stode and warmed hym selfe. Then sayde they vnto hym: Arte not thou also one of his Disciples: He denyed it, and sayde: I am not. One of the seruantes of the hie Priestes (hys Cousin, whose eare Peter smote of) sayde vnto hym: dyd not I see thee in the garden with hym: Peter therefore denyed agayne: and immediately the Cocke krew. Then ledde they Jesus fro Cayphas, into the hall of iudgemēt. It was in the morning, and they themselves wente not into the Iudgemente hall, lest they shoulde bee defyled, but that they myghte eate the Pascheouer. Pylate then wente out to them, and sayde: what accusation brynge you agaynst thys man: They answered and sayde vnto hym: If he were not an euyl doer, we woulde not haue deliuered hym vnto thee. Then sayd Pylate vnto them: take ye hym & iudge him after youre owne lawe. The Jewes therefore sayd vnto hym: It is not lawefull for vs to putte any man to death, that the woordes of Jesus myghte be fulfilled, which

On good Friday.

whiche he spake, signifying what death he shoulde dye. Then Pilate entred into the Judgement hall agayn, & called Jesus, & sayd vnto him: Art thou the kyng of the Jewes? Jesus aunswered: sayest thou that of thy selfe, or dyd other tell it thee of me? Pilate aunswered: Am I a Jewe? Thine own naciō & hie priestes haue deliuered thee vnto me: what haste thou done? Jesus aunswered: my kyngdom is not of this world: if my kyngdom were of this worlde, then would my ministers surely fighte, that I shoulde not be deliuered to the Jewes: but now is my kyngdome not from hence. Pilate therfore said vnto him: Art thou a kyng then? Jesus aunswered: thou saist that I am a kynge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto him: what thyng is trueth? And when he had sayde this, he went out again vnto the Jewes, and saith vnto them: I fynde in hym no cause at all. Ye haue a custome that I shoulde deliuer you one looce at Easter: wyl ye that I looce vnto you the kyng of the Jewes? Thē cried they al again saying: Not hym, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the souldiers wounde a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto him, and sayd: Hail Kyng of the Jewes: and they smote him on the face. Pilate went forth agayne, and sayde vnto them: beholde, I brynge him forth to you, that ye may knowe that I fynde no faulte in hym. Thē came Jesus forth, wearyng a crown of thorne, and a robe of purple. And he sayeth vnto thē: beholde the man. When the Priestes therfore and the ministers sawe hym, they cryed, Crucifie hym, Crucifye hym. Pilate sayeth vnto them: take ye hym and Crucifye hym, for I fynde no cause in hym. The Jewes aunswered hym: we haue a lawe, and by oure lawe he oughte to dye, because he made hymselfe the sonne of God.

On good friday.

God. when Pilate heard that saying, he was the more
afraied, & went againe into the iudgement hall, & sayed
vnto Iesus: whence arte thou: But Iesus gaue hym
none aunswere. Then saied Pilate vnto him: Speakest
thou not vnto me: knowest thou not that I haue power
to crucifie thee, and haue power to looce thee: Iesus an-
swered: Thou couldest haue no power at al against me,
excepte it were geuen thee frō aboue: Therefore he that
deliuered me vnto thee, hath the more sinne. And from
thenceforth sought Pilate meanes to looce him: but the
Jewes cried, saying: if thou let him goe, thou art not Ce-
sars frende: for whosoever maketh himselfe a kyng, is a-
gainst Cesar. whē Pilate heard that saying, he brought
Iesus forth, & sate down to geue sentence in a place that
is called the pauemēt, but in the Hebrue tongue, Gabbat-
tha. It was the preparing day of Easter, about the sixth
houre. And he saith vnto the Jewes: behold your king.
They cried, saying: awaye with him, awaye with hym:
crucifie hym. Pilate sayeth vnto them: Shall I crucifie
your kyng: The hye priestes answered: we haue no king
but Cesar. Then deliuered he him to thē to be crucified.
And they toke Iesus and ledde him away, and he bare
his crosse, and wente forth into a place which is called
the place of dead mennes sculles: but in Hebrue, Gol-
gotha: where they crucified hym, and two other with
hym: on eyther syde one, and Iesus in the middeste. And
Pilate wrote a tytle and putte it vpon the crosse. The
wrytinge was, Iesus of Nazareth Kyng of the Jewes.
Thys tytle read manye of the Jewes: for the place
where Iesus was crucified, was nere to the citie. And
it was wrytten in Hebrue, Greke, & Latyn. Then sayde
the hye priestes of the Jewes to Pilate: wryte not kyng
of the Jewes, but that he said: I am king of the Jewes.
Pilate answered: what I haue writtē that I haue writ-
ten. Then the souldiers, when they had crucified Iesus,
tooke his garmentes, and made foure partes, to euerye
souldier a parte, & also his coate. The coate was with-
out

On good friday.

out seame, wrought vpon throughout. Thei said therefore among themselves: let vs not deuide it, but cast lottes for it who shall haue it, that the scripture might bee fulfilled, saying: They haue parted my rayment among the, and for my coate did they cast lottes. And the souldiers dyd such thinges in dede. There stode by the crosse of Iesus, his mother, & his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. When Iesus therefore sawe his mother, & the disciple, whome he loued, standing, he saith vnto his mother: woman, behold thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his owne.

After these thynges, Iesus knowyng that all thinges were now perfourmed, that the scripture myght bee fulfilled, he sayeth: I thyrst. So there stode a vessel by, ful of vynegre: therefore they fylled a sponge with vynegre, and wounde it aboute with Ilope, and putte it to his mouthe. Assoone as Iesus then receyued of the vynegre, he sayde: It is fynished, and bowed his head, and gaue vp the ghoste. The Jewes therefore, because it was the preparyng of the Sabboth, that the bodies should not remayne vpon the Crosse on the Sabbothe daie (for that Sabboth day, was an hye daie) besought Pilate that their legges myght be broken, and that they might be taken downe. Then came the souldiours and brake the legges of the fyrste, & of the other whiche was crucified with him. But when they came to Iesus, and saw that he was dead already, thei brake not his legges: but one of the souldiours with a speare thruste him into the side, and forthwith there came out bloud and water. And he that saw it bare record, & his record is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thynges were doone that the scripture should be fulfilled: ye shall not breake a bone of hym.

And againe another scripture sayeth: they shall loke vpon him who they haue pearled. After this, Ioseph of Aramathia (which was a disciple of Iesus, but secretly for

Easter Euen.

for feare of the Jewes) besoughte Pilate that he myght take downe the body of Jesus. And Pilate gaue him licence: he came therfore & toke the bodye of Jesus. And there came also Nicodemus (whiche at the beginning came to Jesus by night) and brought of Myrre and Aloes myngled together, about an hundred pound weight. Then toke they the body of Jesus, & wound it in linnen clothes with the Odoures, as the maner of the Jewes is to burie. And in y place where he was crucified, there was a garden, & in the gardē a new Sepulchre, wherein was neuer manne layde: There layde they Jesus therfore because of the preparyng of the Sabbath of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

The Epistle.

It is better (yf the wyll of God be so) that ye ^{i. pet. iii.} suffer for well doyng then for euell doyng. Forasmuch as Chyrste hath once suffered for sinnes, the iuste for the vniust, to bryng vs to God: and was kylled as perteyninge to the fleshe, but was quickened in the spirite. In whyche spirite he also went and preached to the spirytes that were in prison, which somtime had been disobediēt, whē the long suffering of God was once loked for, in the dayes of Noe, whyle the Arke was a preparyng: wherein a fewe, that is to saye, eyght soules were saued by the water, like as Baptisme also now saueth vs: not the puttyng away of the fylthe of the fleshe, but in that a good conscience consenteth to God by the resurrection of Jesus Chyrst, which is on the ryght hād of god, & is gone into heauē: Angels, powers, and myghte, subdued vnto hym.

The Gospell.

When the euen was come, there came a ryche mā ^{Mat. 27.} of Aramathia, named Ioseph, which also was Jesus Dysciple. He went vnto Pilate and begged the

G. i.

ged the

Easter Euen.

ged the bodye of Iesus. Then Pilate commaunded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnē clothe, & layd it in his newe tounge, whiche he had hewen out, euen in the rocke, & rolled a great stone to the dore of the Sepulchre, & departed. And there was Mary Magdalene, and the other Mary sittinge ouer agaynst the Sepulchre. The next day that foloweth the day of preparing, the hyghe Priestes and Phariseis came together vnto Pilate, saying: Sir, we remēbre that this deceyuer sayde whyle he was yet aliue: After thre dayes I wyl rise agayn. Comaunde therfore that the Sepulchre be made sure vntil the thyrday, lest his disciples come & steale him a waie & say vnto the people, he is risen from the dead: and the last ecrouer shalbe worse then the fyrst. Pilate sayd vnto them: ye haue a watche, goe your waye, make it as sure as ye can. So they went and made the Sepulchre sure with the watche menne, and sealed the stone.

Easter Day.

At mornynge prarer, in stede of the Psalmes,
O come let vs, &c. These anthemes shalbe
songe or sayde.

Chryst rysing agayne frō the dead, now dieth not.
Death frō henceforth hath no power vpon him.
For in that he died, he died but once to put away
synne: but in that he lyueth, he lyueth vnto God. And so
lyke wyse, count your selues dead vnto sinne, but lyuing
vnto God in Christ Iesus our Lord.

Chryst is rysen agayne the fyrste fruytes of them that
slepe: for seing that by man came death, by mā also
cometh the resurrection of the dead. For as by Adam al
men doe dye, so by Christ al men shalbe restored to lyfe.

The Collecte.

A mighty God, which through thy only begot-
ten sonne Iesus Chryste, hast overcome death,
and opened vnto vs the gate of cuerlasting lyfe:
we

Easter daye.

we humbly beeseche thee, that as by thy speciall grace preuēting vs, thou doest put in our mindes good desyres: so by thy cōtinual helpe, we may bring the same to good effect, through Iesus Chryst our Lord: who lyueth and reygneeth. &c.

The Epytyle.

If ye be rysen agayne with Chryste, seke those Colo. iii thinges which are aboue, where Chryste sitteth on the ryght hand of God. Set your affection on heavenly thinges, & not the earthly thynges. For ye are dead, & your life is hid with Chryst in God. whensoever Chryst (which is our life) shal shewe himselfe, thē shal ye also appeare wyth hym in glorie. Mortify therefore your earthy mēbres, fornicaciō, vncleanness, vnnatural lust, euill concupiscence, & couetousnes, which is worshipping of Idols: for which thinges sake, the wrathe of God vseth to come on the childre of vnbelief, amōg whom ye walked sōtime whē ye liued in thē.

The Gospell.

The fyrst daye of the Sabbothes came Mary Joh. pp Magdalen early (whē it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whome Iesus loued, and sayeth vnto them: they haue taken away the Lord oute of the graue, & we cannot tell where they haue layd him. Peter therfore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, & that other disciple did outrunne Peter, and came fyrst to the Sepulchre. And whē he had stouped downe, he sawe the linnen clothes lyinge, yet wente he not in. Then came Simon Peter folowing him, and went into the Sepulchre, & sawe the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came fyrst to the Sepulchre, and he sawe and beleued. For as yet

Monday in Easter VVeeke.

yet they knewe not the scripture that he shoulde rylse a-
gayne from death. Then the disciples went awaye a-
gayne to theyr owne home.

Monday in Easter weke.

The Collecte.

A Almighty God, whiche through thy onely begottē
sonne Iesus Chryst, hast overcome death, & opened
vnto vs the gate of euerlastyng life: we humbly beseeche
thee, that as by thy speciall grace presentynge vs, thou
doest put in oure mindes good desires: so by thy conti-
nuall helpe, we maye brynge the same to good effecte,
through Iesus Christe oure Lorde: who lyueth and
reyneth. &c.

The Eppistle.

Act. 13.



eter opened hys mouth, & sayd: of a tructh
I perceiue that there is no respecte of per-
sons with God: but in al people, he that fea-
reth him & worketh ryghteousnes, is accep-
ted wyth him. Ye know the preaching that
God sent vnto the chyldren of Israell, preachynge peace
by Iesus Christ which is Lord ouer al thynges: which
preaching was published throughout al Jewry (& begā
in Galile, after the Baptisme whiche Iohn preached)
how god annoynted Iesus of Nazareth wyth the holy
goste, & with power. which Iesus wente aboute doinge
good & healinge all that were oppressed of the deuill, for
god was with him. And we are witnesses of al thinges
whiche he did in the lande of the Jewes, and at Jerusa-
lem, whom they slewe and hanged on trece. Him god rei-
sed bp the thirde daye and shewed hym openly, not to al
the people, but to vs witnesses (chosen before of god for
thesame intente) whiche did eate and drynke with him
after he arose from death. And he commaunded vs to
preache vnto the people, & to testifye that it is he whych
was ordayned of God to be the iudge of the quicke and
the dead. To hym geue al the prophetes witnesse, that
through

through hys name, whosoever beleueth in him, shall receive remission of synnes.

The Gospell.

Behold, two of the dyscyples went that same Lk. xxiij.
day to a towne called Emaus, whych was fro
Jerusalem about .lx. furlonges: and they tal-
ked together of all the thynges that had hap-
pened. And it chaunced while they commoned together
and reasoned, Jesus hymselfe drew nere, & went wyth
them. But they eyes were holden that they should not
knowe hym. And he sayed vnto them: what maner of
communications are these that ye haue one to an other
as ye walke, and are sad? And the one of them (whose
name was Cleophas) answered and sayd vnto hym:
art thou only a straunger in Jerusalem, and haste not
known the thynges which haue chaunced there in these
dayes: he sayd vnto them: what thynges? And they
sayd vnto him: of Jesus of Nazareth, whyche was a
prophet, myghty, in dede & word before God and al the
people: and how the hie priestes and our rulers delyue-
red him to be condemned to death, and haue crucified
him. But we trusted that it had been he, whych should
haue redeemed Israel. And as touchyng all these thyng-
es, to day is euen the thyrde daye that they were done.
Yea and certayne weomen also of our companye made
vs astonied, which came early vnto the Sepulchre and
found not hys bodye: and came, sayinge that they had
seen a vision of Angels, whyche sayed that he was a-
lyue. And certayne of them whych were wyth vs, went
to the Sepulchre, and founde it euen so as the weomen
had sayed, but him they sawe not. And he sayd vnto
them: O fooles and slow of hearte to beleue all that the
prophets haue spoken. Dught not Chryst to haue suf-
fered these thynges, and to enter into his glory? And he
began at Moyses and all the prophets, and enterprted
vnto them in al Scriptures which were writte of him.
And they drew nie vnto the towne, whiche they went

G. iij.

vnto,

Tuesday in Easter VVeeke.

unto. And he made as though he would haue gone further. And they constrained him, saying: Abide with vs, for it draweth towardes nighte, & the daye is farre passed: And he went in to tary wyth them. And it came to passe as he sate at meate with them, he tooke bread and blessed it, and brake, and gaue to them. And theyr eyes wer opened, and they knew him, and he vanished out of theyr syght. And they sayd betwene themselues: did not our hertes burne within vs whyle he talked wyth vs by the way, and opened to vs the Scriptures: And thei rose vp the same houre and retourned to Jerusalem, and foue the eleuen gathered together, and them that were with them, saying: the lord is risē in dede, and hath appeared to Simō. And thei told what thinges wer done in the way, & how they knew him in breaking of bread.

Tuesday in Easter weke.

The Collecte.

A Almighty father, whyche haste geuen thy onelye sonne to dye for oure synnes, and to ryse agayne for our iustification: Graunt vs so to put awaye the leuen of malice and wickednes, that we may alwaye serue thee in purenes of lyuyng and truth: through Iesus Christ our Lorde.

The Epistle.

Act. p. lli



A men and brethzen, Children of the generation of Abraham, and whosoever among you feareth God: to you is thys woorde of saluacion sent. For the inhabiteurs of Ierusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes, whyche are read euery Sabbath daye, they haue fulfilled thei in cōdemning him. And when they found no cause of death in him, yet desyred they Pilate to kyll hym. And when they had fulfilled al that were writtē of hym, they toke him down from the tree, & put him in a Sepulchre. But God raised hym againe from death the thyrde daye, and he

he was seen many daies of them which went with him from Galile to Ierusalem, whyche are wytnesses vnto the people . And we declare vnto you, howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto their childre, (euen vnto vs) in that he rayled bp Iesus againe. Euen as it is written in the second Psalme: thou art my sonne, this daye haue I begotten thee. As concernyng that he rayled him bp from death, now nomore to retorne to corruption, he sayed on this wyse. The holy promises made to Dauid, wyll I geue faithfully vnto you. wherfore he sayeth also in another place: Thou shalt not suffre thine holy to see corrupcyon. For Dauid (after that he had in his tyme fulfilled the wyll of god) fel on slepe, and was laid vnto his fathers, and saw corrupcyon. But he whom god rayled agayn, saw no corrupcyon. Be it known vnto you therfore (ye me and brethzen) that through this man is preached vnto you forgeuenes of synnes, and that by him all that beleue are iustified from all thynges, from whyche ye could not be iustified by the law of Moyses. Beware therfore, lest that fall on you whiche is spoken of in the prophetes: behold ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, whyche ye shall not beleue though a man declare it vnto you.

The Gospel.



Jesus stode in the middes of hys dysciples, ^{lu. xxiii} and sayed vnto them: peace be vnto you: It is I, feare not. But they were abashed and afrayed, and supposed that they had seen a spyrite. And he sayed vnto them: why are ye troubled, & why doe thoughtes arise in your heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes and hys fete. And whyle they yet beleued not for ioye, and wondred, he sayed vnto them: Haue ye here any meate? And they

The fyrst sunday.

offered hym a piece of a broyled fysh, and of an honey combe. And he toke it, and did eate before them. And he sayed vnto them: these are the wordes whiche I spake vnto you, whyle I was yet wyth you : That al must nedes be fulfilled, which were writtē of me in the law of Moyses, and in the prophetes, and in the psalmes. The opened he their wittes, that they might vnderstand the scriptures, and sayed vnto the. Thus it is written, and thus it behoued Christ to suffer, and to rise agayne from death the third day, and that repentaunce and remission of synnes, should be preached in his name among al nations, and must begin at Jerusalem. And ye are wytnesses of these thynges.

The first Sunday

after Easter.

The Collecte.

Almightie God. &c. As at the Communion on Easter day.

The Epistle.

4. Ioh. 1.



That is borne of God, ouercummeth the worlde: And thys is the victorpe that ouercummeth the worlde, euen oure fayth. who is he that ouercummeth the worlde, but he that beleueth that Iesus is the sonne of God: Thys Iesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witnes, because the spirite is trueth. For there are thre which beare recorde in heauē: the father, the word, and the holy gost, and these thre are one. And there are thre which beare recorde in earth: the spyrite, and water, and bloud: and these thre are one. If we receyue the witnesse of menne, the witnesse of God is greater. For thys is the wytnesse of God that is greater, which he testified of hys sonne. he that beleueth on the sonne of God, hath the witnesse in hym selfe. he that beleueth not God, hath made hym a lier, because he beleueth not the

The first Sunday.

the recorde that god gaue of hys sonne. And thys is the recorde, how that God hath geuen vnto vs eternal life, and thys lyfe is in hys sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospell.

The same daye at nyght, whiche was the fyrst daye of the Sabbothes, when the doores were shut (where the dyscyples were assembled together for feare of the Jewes) came Jesus and stode in the middes, and sayd vnto them: Peace bee vnto you. And when he had so sayed, he shewed vnto them hys handes and hys syde. Then were the disciples glad when they sawe the lord. Then sayed Jesus to them agayn: Peace be vnto you. As my father sent me, even so sende I you also. And when he had sayd these wordes, he breathed on them, and sayd vnto them: receiue ye the holy gost. whoso euers sinnes ye remitte, they are remitted vnto them. And whoso euers sinnes ye retayne, they are retayned.

The second Sunday

after Easter.

The Collect.

Almighty God, whiche haste geuen thy holy sonne to be vnto vs, both a sacrifice for sinne, and also an example of godly lyfe: Geue vs the grace that we maye alwayes most thankfullye receiue that his inestimable benefite, and also dayly in deuour oure selues to folowe the blessed steppes of hys most holy lyfe.

The Epistle.

This is thanke worthy, yf a man for consey-
ence toward God, endure grieve, and suffre
wrong vnder serued. For what prayse is it, if
when ye be buffeted for your fautes, ye take
it patiently: But and if when ye doe well,
ye suffre wronge and take it patiently, then is there
thanks

The seconde Sunday.

thanke wyth God. For hereunto verely were ye called: For Christ also suffered for vs, leauinge vs an ensaunple that ye shoulde folowe hys steppes, whiche dyd no synne, neyther was there guile founde in hys mouth: whiche when he was reuiled, reuiled not agayne: when he suffered, he threathned not: but committed the vengeance to him that iudgeth righteously, which his own selfe bare our synnes in hys bodye on the tree, that we being delyuered from sinne, shoulde liue vnto righteousnesse. By whose stripes ye were healed. For ye were as shepe going astraye, but are now turned vnto the shepheard, and bisshop of your soules.

The Gospell.

Iohn. 10.



Christ sayd vnto hys disciples: I am the good shephearde: a good shepheard geueth his life for the shepe. An hyred seruaunt, and he which is not the shepheard (neither the shepe are his owne) seeth the wolfe coming and leaueth the shepe and fleeth, and the wolfe catcheth and skattereth the shepe. The hyred seruaunt fleeth because he is an hired seruaunte, & careth not for the shepe. I am the good shepheard, and know my shepe, & am known of mine. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: & other shepe I haue which are not of thys folde: Them also must I brynge, and they shal heare my voyce, and there shalbe one fold and one shepheard.

The thyrde Sunday.

The Collecte.

Almighty God, whych shewest to all men that be in erreure the lyght of thy trueth, to the entente that they maye returne into the way of ryghteousnesse. Graunt vnto all them that be admytted into the fellowship of Chrystes relygion, that they may exchew those thynges that bee contrarve to theyr professyon, and folowe all suche thynges as be agreable to the same: through

The third Sunday,
through oure Lorde Iesus Chryst.
The Epistle.

Derely beloued, I beseeche you as strangers & 1. peter. 3.
pilgremes, abstaine from fleshly lustes whych
fichte agaynste the soule: and see that ye haue
honest conuersacion among the Gentiles, that
wheras thei backbite you as euil doers, thei may se your
good workes, & praise god in the day of visitacion. Sub-
mitte your selues therfore to euery man for the Lordes
sake, whether it be vnto the kyng as vnto y^e chiefe head:
either vnto rulers, as vnto them that are sent of him for
the punishment of euill doers, but for the laude of them
that doe well. For so is the will of God, that wyth well
doing, ye may stop the mouthes of foolish & ignoraunte
me: as free, and not as hauing the libertie for a cloke of
maliciousnes, but euen as the seruauntes of God. Ho-
noure all men, loue brotherly felowshippe, feare God,
honour the kyng.

The Gospell.

Iesus sayed to hys disciples: After a whyle Ioh. 14.
ye shal not see me: and againe after a while
ye shal see me: for I goe to the father. The
sayd some of hys dyscyples betwene them-
selues: what is thys that he sayeth vnto
vs: after a whyle ye shal not see me, and againe after
a whyle ye shal see me, and that I goe to the father:
They sayed therfore: what is thys that he sayeth: after
a whyle: we cannot tell wat he sayeth. Iesus percey-
ued that they would aske hym, and sayed vnto them:
ye enquire of thys betwene your selues, because I sayd:
after a whyle ye shal not see me, and againe after a while
ye shal see me. Verely, verely, I saye vnto you: ye shal
wepe and lament, but contrarywyle, the worlde shal
reioyce. Ye shal sorowe, but your sorowe shalbe turned
to ioye. A woman when she trauaileth hath sorow, be-
cause her houre is come. But assone as she is deliuered
of the chylde, she remembreth no more the angurthe,
for

The fourth Sunday after Easter.

for ioye that a man is borne into the world. And ye now therefore haue sorowe: but I wil see you agayn, and your heartes shal reioyce, and your ioye shall no man take from you.

The fourth Sunday.

The Collecte.

Al mightie God, whiche doest make the myndes of al faythful me to be of one wyll: Graunt vnto thy people, that they may loue the thyng which thou commaundest, and desyre that whiche thou doest promesse: that emonge the sondry and manifolde chaunges of the worlde, our heartes maye surely there be fixed, wheras ture ioyes are to be foude: Throughe Christ our Lorde.

The Epistle.

James. i.



Uery good gift, and euery perfect gift, is fro above, and cometh downe from the father of lightes, with whom is no varyablenes, neither shadow of chaunge. Of hys owne wyll begate he vs wyth the worde of trueth, that we shoulde be the fyrste frutes of hys creatures. wherfore (dere brethzen) let euery mā be swifte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that whiche is ryghteous before God. wherfore laye aparte all fylthynesse, and superfluitie of maliciousnes, and receyue with mekenes the word that is graffed in you, which is hable to saue your soules.

The Gospell.

Job. xvi.



Jesus sayd vnto hys dysciples: now I goe my way to hym that sent me, and none of you asketh me whither I goe. But because I haue sayd such thinges vnto you, your heartes are ful of sorowe. Neuerthelesse, I tell you the trueth: it is expedient for you that I goe away. For if I goe not away, that cōforter wil not come vnto you. But if I depart, I wyl sende hym vnto you. And when he is come, he wyl rebuke

The fyfth Sunday.

buke the worlde of synne, and of ryghteousnesse, and of iudgement. Of synne, because they beleue not on me: Of righteousnesse, because I goe to my father, and ye shall see me no more: Of iudgement, because the prince of this world is iudged already. I haue yet manye thynges to saye vnto you, but ye cannot beare them awayne now: howbeit whē he is come (which is the spirite of truth) he wylle leade you into all trueth. He shall not speake of himself, but whatsoeuer he shall heare, & shall he speake: and he will shewe you thynges to come. He shall glorify me, for he shall receyue of myne, & shall shewe vnto you. Al thynges that the father hath, are mine: therfore said I vnto you, that he shall take of mine, & shewe vnto you.

The fifth Sunday.

The Collette.

Lorde, fro whome all good thynges doe come: graunt vs thy humble seruauntes, that by thy holy inspiration we may thynke those thynges that be good, and by thy merciful guiding may perfourme the same, through our Lorde Iesus Christe.

The Epistle.



See that ye be doers of the woord, and not James. 3 hearers only, deceiuing your own selues. For if any man heare the woode, and declareth not the same by hys workes, he is like vnto a man beholdinge hys bodelye face in a glasse. For as soone as he hath looked on hymselfe, he goeth his waye, and forgetteth immediately what his fashon was. But whoso loketh in the perfect lawe of libertie, & continueth therein (yf he bee not a forgetful hearer, but a doer of the worke) the same shall be happy in his dede. If any man among you seeme to be deuoute, and refrayneth not hys tonge, but deceyeth hys owne hearte, this mans deuotion is in vayne. Pure deuotiō, & vndefiled before god the father is this: to viset the fatherles and widowes in theyr aduersitie, and

The fift Sunday.

and to kepe hymselfe vnspotted of the world.

The Gospel.

Joh. xvi



Verely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receyue, that youre ioye may be full. These thynges haue I spoken vnto you by prouerbes. The tyme wil come, whē I shal no more speake vnto you by prouerbes: but I shal shew you playnlye from my father. At that daye shall ye aske in my name: And I saye not vnto you that I wyll speake vnto my father for you: For the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I wente oute from the father, and came into the worlde. Agayne, I leaue the worlde, and goe to the father. His disciples sayed vnto him: Loe, now thou talkest playnly, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedeste not that any man should aske thee any questiō: therfore beleeue we, that thou camest from God. Iesus answered them: now ye doe beleue. Behold, the houre draweth nie and is already come, that ye shalbe scattered euery mā to hys own, and shal leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye myght haue peace, for in the world shal ye haue tribulation: but be of good chere, I haue overcome the worlde.

The Ascencion Day.

The Collecte.



Praynt we beseeche thee almighty God, that lyke as we doe beleue thy onely begotten sonne oure flozde to haue ascended into the heauens: so we maye also in heart and mind thither ascende, and with hym continually dwell.

The Epistle.

The Ascencion day.



In the former treatise (deare Theophilus) we have spoken of al that Jesus began to doe and teache, vntyl the day in which he was taken vp, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whom he had chose, to whom also he shewed hymselfe aliue after hys passio (that by many tokens) appearing vnto them fortie dayes, and speakyng of the kyngdome of God, and gathered them together, and commaunded them that they shoulde not depart from Ierusalē, but to waite for the promes of the father, wherof (saith he) ye haue heard of me. For John truly baptised with water, but ye shalbe baptised wyth the holy goste, after these fewe dayes. When they therefore were come together, thei asked of him, saying: Lord, wilt thou at thys tyme restore agayne the kyngdome of Israell? And he sayed vnto them: it is not for you to know the times or the seaso which the father hath put in hys own power. But ye shal receiue power after the holy gost is come vpo you. And ye shalbe witnesses vnto me, not onely in Ierusalem, but also in al Jewry, and in all Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they behelde, he was taken vp on hie, & a cloude receyued hym vp out of theyr syghte. And whyle they looked stedfastlye vp towarde heauē as he wente, beholde, two menne stood by them in whyte apparell, whiche also sayed: ye menne of Galile, why stande ye gasynge vp into heauen? Thys same Jesus whiche is taken vp from you into heauen, shal so come, euen as ye haue seen hym goe into heauen.

The Gospel.

Jesus appeared vnto the eleuen as they sat at meate: and cast in theyr teeth their vnbelefe and hardnesse of hearte, because they beleued not them whyche had seen that he was risen agayne from the dead: and he sayed vnto them: Go

The Sunday after the Ascencion daye.

Goe ye into all the world, and preache the gospel to all creatures: he that beleueth & is baptysed, shalbe saued. But he that beleueth not shalbe damned: And these tokens shal folow the that beleue. In my name they shal cast out devils, they shal speake wyth new tonges, they shal dryue away serpētes. And if they drinke any deadly thyng it shall not hurte them. They shall laye theyr handes on the sycke, and they shall recouer. So then when the lord had spoken vnto them, he was receyued into heauen, and is on the right hand of god. And they went forth, and preached euery where: The Lord workyng wyth them, and confirming the worde wyth myracles folowing.

The Sunday after

the Ascencion day.

The Collecte.

O God, the kynge of glorie, which hast exalted thine onely sonne Iesus Chryste, wyth great triumphe vnto thy kyngdome in heauen: we beseeche thee leaue vs not comfortles, but send to vs thine holy gost to comfort vs, and exalte vs vnto the same place, whither our Sauour Chryst is gone before: who lyueth and reygneeth. &c.

The Epistle.

1. pet. iii.



The ende of all thynges is at hand: be ye therefore sobre, & watche vnto praier. But aboue all thynges haue feruent loue amōge your selues: for loue shall couer the multytude of synnes. Be ye herberous one to another without grudgeinge. As euerye man hath receaued the gifte, euen so minister the same one to an other, as good ministers of the manifold graces of God. If anye manne speake, lette hym talke as the wordes of God. If any man minister, let hym doe it as of the habilitie whyche God ministreth to hym: that
God

The Sunday after the ascentien day.

God in all thynges maye be gloryfied through Iesus Christ: to whom be prayse and dominion for ever and ever. Amen.

The Gospell.



When the counforter is come whom I ^{Ioh. xv.} wyl sende vnto you from the father (euen the spirite of trueth, which proceedeth of the father) he shal testify of me And ye shall beare witnesse also, because ye haue been with me from the beginning, These thinges haue I said vnto you, because ye shoulde not be offended. They shal excommunicate you: yea, the tyme shal come, that whosoever killeth you, wil thinke that he doth God seruice. And suche thynges wyl they doe vnto you, because they haue not knowen the father, neyther yet me. But these thynges I haue tolde you, that whan the time is come, ye maye remembre then that I tolde you.

Whitsunday.

The Collecte.

God, which as bpō this day hast taught the hertes of thy faythful people, by the sēding to thē the light of thy holy spirite: Graūt vs by the same spirite to haue a righte iudgemēt in al thinges, & euermore to reioyce in hys holy cōfort, through the merites of Chryst Jesu our Sauour: who liueth & reigneth with thee in the vnitie of the same spirite, one God world wythout ende.

The Epistle.



When the fiftie daies were come to an end, ^{Act. ii} they were al with one accorde together in one place. And sodenli there came a sound from heauen, as it had been the comming of a mightye wynde, and it fylled all the house where they sate. And there appeared vnto them, clouen tongues, lyke as they had been of fyre, & it sate vpon eche one of them: and they were al fil-

h. i.

led

VWhitsunday.

led wyth the holy goste, and began to speake with other
tongues, euen as the same spirite gaue them vtteraunce.
Then were dwelling at Jerusalem Jewes, deuoute men
out of euery nacion of them that are vnder heauen. when
this was noysed about, the multitude came together &
were astonied, because that euery man heard them speake
with his owne language: They wondered all and mer-
ueiled, sayinge amonge themselves: beholde, are not ail
these, whych speake, of Galile? And how heare we eue-
ry man his owne tongue, wherein we were borne: Par-
thians, and Medes, and Elamites, and the inhabiteurs
of Mesopotamia, and of Jewrye, and of Capadocia, of
Pontus and Asia, Phrygia and Pamphilia, of Egypte,
and of the parties of Libia, which is beside Syren, and
straungers of Rome, Jewes & Proselytes, Grekes and
Arabians, we haue hearde them speake in oure owne
tongues the great workes of God.

The Gospell.

Joſ. piii



Jesus sayde vnto hys Disciples: Yf ye loue
me kepe my commaundementes, and I wil
praye the father, and he shall geue you ano-
ther comforter, that he maye abyde wyth
you for euer: euen the spyrite of trueth, whō
the worlde cannot receiue, because the worlde seeth hym
not, nether knoweth him. But ye know him: for he
dwelleth wyth you, & shall be in you. I wil not leaue you
comfortles, but wyl come to you. Yet a lytle while and the
worlde seeth me no more: but ye see me. For I liue, & ye
shall lyue. That day shall ye know that I am in my fa-
ther, and you in me, & I in you. He that hath my coman-
demētes and kepeth thē, the same is he that loueth me.
And he that loueth me, shall be loued of my father, and I
wil loue him, and wyl shewe myne own selfe vnto him.
Judas sayeth vnto hym (not Judas Iscarioth:) Lord,
what is done that thou wilt shew thy self vnto vs, and
not vnto the worlde? Jesus answered, and sayde vnto
them: yf a man loue me, he will kepe my sayinges, & my
father

VVhite Sunday.

father wyl loue him: and we wil come vnto him, & dwe
wyth hym. He that loueth me not, kepeth not my say-
inges. And the word which ye heare, is not mine, but the
fathers which set me. These thinges haue I spokē vn-
to you, beyng yet presente with you. But the comforter
which is the holy ghost whō my father wil sende in my
name, he shal teache you al thinges, & bring al thynges
to your remēbraunce whatsoeuer I haue said vnto you.
Peace: I leaue with you: my peace I geue vnto you.
Not as the world geueth, geue I vnto you. Let not your
heartes be greued, neyther feare. Ye haue heard how I
sayd vnto you: I goe, and come agayne vnto you. Yf ye
loued me, ye would verely reioyce, because I sayd, I goe
vnto the father. For the father is greater then I. And
nowe haue I shewed you before it come, that when it is
come to passe, ye might beleue. Hereafter wil I not talke
manye wordis vnto you. For the Prince of this worlde
comineth, and hath naughte in me. But that the world
maye knowe that I loue the father. And as the father
gaue me commaundement, euen so doe I.

Monday in whyt-

son weke.

The Collecte.

God which. &c. (As vpon Whitsondaye.)

The Epistle.

When Peter opened hys mouth and sayde: of a Act. 10.
truth I perceaue that there is no respecte of
persones with God: but in all people, he that
feareth hym, and worketh ryghteousnes, is accepted
wyth him. Ye know the preachyng that god sente vnto
the children of Israel, preachyng peace by Iesus Christ
which is Lorde ouer al thynges: which preaching was
publisshed throughout al Jewrye (and beganne in Sa-
lile after the baptisme whiche John preached) howe
God annoynted Iesus of Nazareth with the holy gost
H. ii. and

Monday in VVhyson weeke.

and wyth power. whiche Iesus went aboute, doyng good, and healyng all that were oppressed of the deuyl. For God was with hym. And we are wytnesses of all thinges whiche he dyd in the land of the Jewes, and at Jerusalem whom they slewe and hanged on a tree: Him God raysed vp the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate & drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testyfy that it is he, whiche was ordeyned of God to bee the iudge of quicke & dead. To him geue al the prophetes witnesse, that through his name whosoener beleueth in him, shal receyue remissiō of synnes. whyle Peter yet spake these wordes, the holy ghost fell on all them whiche hearde the preaching. And they of the circumcision whiche beleued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holpe ghost. For they heard them speake wyth tōgues, & magnify God. Then answered Peter: can any man forbidde water that these shoulde not be baptyfed which haue receyued the holy ghost as wel as we: And he commaunded them to be baptyfed in the name of the Lord. Then prayed they him to tarye a fewe dayes.

The Gospell.

John. 1. 11.

SO God loued the worlde, that he gaue his only begottē sonne, that whosoener beleueth in hym, should not perishe, but haue euerlastinge lyfe. For GOD sent not his sonne into the worlde to condēne the world, but that the world through him mighte be saued. But he that beleueth on him, is not cōdemned. But he that beleueth not, is condēned alreadye, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that light is come into the worlde, and men loued darkenes more then light, because theyr deedes were euill. For euerye one that euyl doeth, hateth the lyght, neyther cometh to

Tuesday after VVhitunday.

to the lyght, lest his dedes should be reprovēd. But he that doeth the trueth, cometh to the light that his dedes maye be knowen, how that they are wrought in God.

The tuesday after

Whitundaye.

The Collecte.

God which. &c. (As vpon Whitundaye.)

The Epistle.



Whē the Apostles which were at Ierusalem Act. viii. hearde saye, that Samaria had receyued the word of God, they sent vnto them Peter & John. which when they were come downe, prayed for them that they might receyue the holy ghost. For as yet he was come on none of them, but they were baptysed onely in the name of Christ Iesu. Then layd they their handes on them, and they receyued the holy ghoste.

The Gospell.



Verely, verely, I saye vnto you: he that John. 10. entereth not in by the doore into the shepe-
folde, but climeth by some other way, the
same is a thefe and a murtherer. But he
that entereth in by the doore, is the shepe-
hearde of the shepe: To hym the por-
ter openeth, and the shepe heare his voyce, and he cal-
leth his owne shepe by name, and leadeth them oute.
And when he hath sent forth his owne shepe, he goeth
before them, & the shepe folowe him: for they knowe his
voyce. A straunger wyll they not folowe, but wyll fle
from hym: for they knowe not the voyce of straungers.
This prouerbe spake Iesus vnto thē, but they vnder-
stode not what thynges they were which he spake vnto
them. Thē sayd Iesus vnto them agayne: Verely, vere-
ly, I saye vnto you: I am the doore of the shepe. All (euē
as many as came before me) are theues & murtherers,
h. iii. but

Trinite Sunday.

but the shepe dyd not heare the. I am the doore, by me if any entre in, he shalbe safe, & shall go in & out, and fynde pasture. A thefe cometh not but for to steale, kyl, and destroye. I am come that they myghte haue lyfe, and that they myght haue it more aboundauntly.

Trinite Sunday.

The Collecte.

Almyghtie and everlasting god, which hast geuen vnto vs thy seruantes, grace by the cōfession of a true faythe to acknowledge the glorie of the eternall Trinitie, and in the power of the dyuine Maiestie to worship the vnitie: we besech thee, that through the steadfastnes of this faith we may evermore be defended from al aduersitie, which lyest and reygneſt one God, world wythout ende. Amen.

The Epistle.

Apo. liii



After thys I looked, and behold, a doore was open in heaue, and the fyrst voyce whych I heard, was as it were of a trompet, talking wyth me, whych sayd: come vp hyther, and I wyll shewe thee thynges whiche must be fulfilled hereafter. And immediatly I was in y^e spirite: And behold, a seat was set in heauen, & one sat on the seate. And he that sat was to loke vpon, lyke vnto a Jasper stone, and a Sardine stone. And there was a rayne bowe about the seate, in syght lyke vnto an Emerald. And about the seate wer. xliiii. seates. And vpon the seates. xliiii. elders syttyng. clothed in whyte raiment, and had on theyr heauy crowns of golde. And out of the seate proceded lightnings, and thūderinges, and voyces: and there were seven lampes of fyre burning before the seate, which are the seven spirites of god. And before the seate there was a sea of glasse lyke vnto Chystall, & in the middes of the seate, & round about the seate, were four beastes full of eyes before and behinde.

An.

Trinitie Sunday.

And the first beaste was like a Lion: & the second beaste like a Calfe: & the third beaste had a face as a man: & the fourth beaste was lyke a flyinge Eagle. And the foure beastes had eche of them sixe winges aboute him, & they were full of eyes within. And they did not rest day neyther night, saying: Holy, holy, holy, Lorde God almighty, which was, & is, & is to come. And whē those beastes gaue glorie & honour, and thanks to him that sate on the seate (whyche lyueth for euer and euer) the. xliiii. elders fell downe beefore him that sate on the throne, & worshypped hym that lyueth for euer, and cast theyr crownes beefore the throne, sayinge: thou art worthy, O lord (our god) to receyue glory & honour, and power: for thou hast created al thynges, and for thy willes sake they are, and were created.

The Gospell.



There was a mā of the Phariseis named *John. iii.*
Nichodemus, a ruler of the Jewes. The same came to Jesus by night, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from GOD: for no man could doe suche miracles as thou doeste, excepte God were with hym. Jesus answered and sayed vnto him: Verely, verely, I saye vnto thee: except a man be borne from aboue, he cannot see the kyngdome of God. *Nichodemus* sayed vnto him: howe can a man be borne when he is olde: can he entre into hys mothers wombe and be borne agayne: Jesus answered: verely, verely, I saye vnto thee, excepte a mā be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe: And that which is borne of the spirite, is spirite. Veruayle not thou that I sayde to thee, ye must be borne from aboue. The wind bloweth where it lusteth, and thou hearest the sound thereof, but thou cāst not tell whence it cometh nor whether he goeth: So is every one that is borne of the spirite. *Nichodemus* answered

The first Sunday.

swered, and sayd vnto hym: how can these thynges be? Jesus answered, and sayde vnto hym: art thou a master in Israell, and knowest not these thynges? Verely, verely, I say vnto thee: we speake that we knowe, and testifye that we haue seen, & ye receyue not our witnesse. Yf I haue tolde you earthlye thynges, and ye beleue not: howe shall ye beleue yf I tell you of heavenly thynges? And no man ascendeth vp to heauē, but he that came downe from heauen, euen the sonne of man whiche is in heauen. And as Moyses lyft vp the serpent in the wilderness, euen so must the sonne of man be lyft vp: that whosoever beleueth in hym, perishe not, but haue everlastinge lyfe.

The first Sunday after

Trinitie Sunday.

The Collecte.

GOD the strength of al thē that truste in thee, mercifully accepte oure prayers: And because the weakness of our mortall nature can do no good thyng without thee: graūt vs the helpe of thy grace, that in keeping of thy commaundementes, we maye please thee both in wyll and dede: through Iesus Chryst our Lorde.

The Epytle.

1. Ioh. 4. 19.



Dearely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs warde, because that God sent hys onely begotten sonne into the world, that we might liue through him. Herein is loue, not that we lored God, but that he loued vs, and sent his sonne to be the agreement for oure synnes. Dearelye beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell

The fyrst Sunday.

Dwell in him and he in vs, because he hath gotten vs of his spirite. And we haue seen, and doe testyfy that the father sent the sōne to be the sauour of the world: who- soeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen & belened the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs, that we shoulde trust in the daye of Iudgement. For as he is, even so are we in thys world. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynefulnes. He that feareth, is not perfyte in loue. We loue hym, for he loued vs first. Yf a man say: I loue God, & yet hate hys brother, he is a lyer. For howe can he that loueth not hys brother whom he hath seen, loue God whō he hath not seen? And this commaundemente haue we of hym: that he which loueth god, should loue hys brother also.

The Gospell.



Here was a certayne ryche man, which Luk. xvi was clothed in purple and fyne whyte, and fared deliciouslye euery daye: And there was a certain begger, named Lazarus, whiche laye at hys gate full of sores, desiring to be refreshed wyth the crummes whiche fell from the ryche mans boarde, and no man gaue vnto hym. The dogges came also and lycked hys sores. And it fortuneth, that the begger dyed, and was caried by the Aūgels into Abrahams bosome. The ryche man also dyed and was buried: And beeing in hell in tormentes, he lyfte vp hys eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cried & sayd: father Abraham haue mercy on me, & send Lazarus, that he maye dyppe the tippe of his finger in water and coole my tounge, for I am tormented in thys flame. But Abraham sayd: Sōne, remembre that thou in thy lyte tyme receyuedst thy pleasure, and contrariwyse Lazarus receiued payne: But now he is comforted and thou

The second Sunday.

thou arte punished. Beyond al this, betwene vs and you there is a great space set, so that they which woulde goe from hence to you cannot: neyther maye come from thence to vs. Then he sayde: I praye thee therefore father, send him to my fathers house (for I haue fyue brethren) for to warne them, lest they come also into this place of torment. Abraham sayde vnto him: they haue Moyses & the Prophetes, let the heare the. And he said: nay father Abraham, but yf one come vnto them from the dead, they wyl repent. He sayd vnto him: Yf they heare not Moyses and the Prophetes, neyther wil they beleue, though one rose from death agayne.

The second Sunday.

The Collect.

LORD, make vs to haue a perpetuall feare and loue of thy holye name : for thou neuer faylest to helpe and gouerne them, whom thou doest bring vp in thy stedfast loue: Graunt thys. &c.

The Eppistle.

1. Ioh. 1. 1.



Meruaile not my brethren, though the worlde hate you. we knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not hys brother, abideth in death. whosoever hateth hys brother, is a mansleare. And ye knowe that no mansleare hath eternal lyfe abydinge in hym. Hereby perceyue we loue, because he gaue hys lyfe for vs, and we oughte to geue oure liues, for the brethren. But who so hath thys worldes good, and seeth his brother haue nede, & shutteth vp his compassion fro him, how dwelleth the loue of God in him? My babes, let vs not loue in word, nether in tonge: but in dede and in veritie. Hereby we knowe that we are of the veritie, and can quiet our heartes before him. For yf our hearte condemne vs, God is greater then our hearte & knoweth al thinges. Derely beloued yf oure hearte condemne vs not

The second Sunday.

not, then haue we truste to Godwarde, and whatsoeuer we aske, we receyue of him, because we kepe his cōmaū-
dementes, and do those thinges which are pleasunte in
his syght. And thys is his cōmaundement, that we be-
leue on the name of his sonne Iesus Christ, and loue one
another as he gaue cōmaundemēt. And he that kepeth
his commaundemētes, dwelleth in hym, and he in him:
and hereby we know that he abideth in vs, euen by the
spirite which he hath geuen vs.

The Gospell.



Certayne man ordeyned a great sup- Lu. xlii
per, & bad many, & sente hys seruaunt
at supper tyme, to saye to them that
were bydden: come, for all thinges are
now ready. And they all at once begā
to make excuse. The firste sayde vnto
him: I haue bought a farme, & I must

nedes goe & see it, I pray thee haue me excused. And an-
other sayd: I haue bought five yoke of Oxen, & I goe to
proue them, I praye thee haue me excused. And another
sayd: I haue married a wyfe, & therefore I cannot come.
And the seruaunt returned & brought his maister word
agayne thereof. Then was the good man of the house
displeased, & sayd to his seruaunt: goe oute quickly into
the stretes and quarters of the citie, and bringe in hither
the poore, & feble, and the halte, and blynde. And the ser-
uaunt said: Lord, it is done as thou hast commaunded,
and yet there is rowme. And the Lorde sayd vnto the
seruaunt: goe out vnto the hye wayes and hedges, and
compell them to come in, that my house may bee fylled.
For I say vnto you, that none of these men which were
bidden shal taste of my supper.

The thyrde Sunday.

The Collect.

Lorde, we beseeche thee mercyfullye to heare vs, and
vnto whome thou haste geuen an heartye desyre to
praye:

The thyrd Sunday.

praye: graunte that by thy myghtye ayde we may be de-
ende d: throughe Iesus Christ our Lorde.

The Epistle.

1. peter. v.



Submit your selues euery man one to ano-
ther: knit your selues together in lowely-
nes of mynd. For god resisteth the proud,
and giveth grace to the humble. Submitte
yourselues therfore vnder the mightie
hand of God, that he may exalt you when
the tyme is come. Cast al your care vpon him: for he ca-
reth for you. Be sobre, & watche: for your aduersary the
deuyll, as a roaring Lion, walketh about, seeking whom
he may deuoure, whom resiste stedfast in the fayth: kno-
wying that the same afflictions are appointed vnto your
brethren, that are in the world. But the god of all grace
which hath called vs vnto his eternal glory by Christe
Iesu, shall bys owne selfe (after that ye haue suffered a
littell affliction) make you perfecte, settle, strength, and
stabilishe you. To him be glory and dominion for euer
and euer. Amen.

The Gospell.

Luke. xv.



Then resorted vnto him, all the Publicans &
synners for to heare hym. And the Pha-
riseis and Scribes murmured, sayinge: he
receyveth synners and eateth with them.
But he putte forth thys parable vnto the,
sayinge: what man amonge you hauinge an hundreth
shepe (yf he lose one of them) doeth not leaue ninetie and
nine in the wildernes, and goeth after that whiche is
lost, vntyll he fynde it? And when he hath found it, he
layeth it on his shoulders with ioye. And as soone as he
cometh home, he calleth together his louers and neygh-
bours, sayinge vnto them: Reioyce with me, for I haue
founde my shepe which was loste. I saye vnto you, that
lyke wyse ioye shalbe in heauen ouer one sinner that re-
penteth, more then ouer ninetie and nine iuste persons
which

The fourth Sunday.

whiche nede no repentaunce. Eyther what woman ha-
uing ten grotes (yf she lose one) doth not light a candle &
swepe the house, and seke diligently tyl she finde it: And
whē she hath found it, she calleth her louers & her neigh-
bours together, sayinge: Reioyce with me, for I haue
found the grote which I lost. Likewise, I say vnto you
shal there be ioye in the presence of the Angells of God,
ouer one synner that repenteth.

The fourth Sunday.

The Collecte.

GOD, the protector of all that truste in thee, wythout
whom nothyng is strong, nothyng is holy: increase
and multiplye vpon vs thy mercy, that thou being our
ruler and gyde, we maye so passe through thynges tem-
porall, that we fynallye lose not the thynges eternall:
graunt thys heauenlye father, for Jesu Christes sake
our Lorde.

The Epistle.



Suppose that the afflictions of thys ^{Ro. viii.} life, are not worthy of the glori which
shal bee shewed vpon vs. For the fer-
uente desyre of the creature abydeth,
looking when the sonnes of God shal
appeare, because the creature is sub-
dued to vanitie agaynst the wil ther-
of, but for hys wyll whiche hath subdued the same in
hope. For the same ceature shal be deliuered from the
bondage of corrupcyon, into the glorious libertye of
the sonnes of God. For we knowe that euery creature
groueth with vs also, and trauayleth in payne, euen
vnto this tyme: not onely it, but we also whiche haue
the fyrst frutes of the spirite, mourne in our selues also,
and

The fourth Sunday.

and wayte for the adoption (of the chyldren of God) and
the deliuerance of our bodies.

The Gospell.

Luke. vi.



Be ye merciful as your father also is
merciful. Judge not, and ye shall not
be iudged: condemne not, and ye shall
not be condemned. Forgeue and ye
shall be forgeuen. Geue and it shall be
geuen vnto you, good measure and
pressed downe, and shaken together,
and running ouer, shall men geue into your bosomes.
For with the same measure that ye mete withall, shall
other men mete to you agayne. And he put forth a simi-
litude vnto the. Can the blind leade the blind: doe they
not both fall into the dytche? The disciple is not aboue
hys maister: Every mā shall be perfect, euen as hys mai-
ster is. why seest thou a mote in thy brothers eye, but con-
siderest not the beame that is in thine owne eye: Either
how canst thou say to thy brother: Brother, let me pull
out the mote that is in thine eye, when thou seest not the
beame that is in thine owne eye: first thou hypocrite, cast
out the beame oute of thine owne eye, then shalt thou se
perfectly to pull oute & mote that is in thy brothers eye.

The fifth Sunday.

The Collecte.

GRaunt Lord, we beseeche thee, that the course of this
worlde maye be so peaceably ordred by thy gouer-
naunce, that thy congregation maye ioyfully serue thee
in all godly quietnes: throughe Iesus Christ our Lord.

The Epistle.

Be

The fyfth Sunday.

1. peter. iii



Be you al of one mynd, and of one hearte, loue as brithren, be pietiful, be curteous, (meke) not rendryng euyl for euyl, or rebuke for rebuke: but contrary wyse blesse, knowynge that ye are therunto called, even that ye should be heyres of the blessing. For he that doeth longe after life, and loueth to see good dayes: let him refrayne his tongue from euyl, and his lippes that they speake no guyle. Let him eschewe euyl and doe good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, & his eares are open vnto their prayers. Agayn, the face of the lorde is ouer them that do euil. Moreover, who is he that wil harne you, yf ye folowe that whych is good: yea, happye are ye yf anye trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.



Luke.

Icame to passe, that (whē the people preaced vpo him, to heare the word of God) he stode by the lake of Genazareth, and sawe two shippes stand by the lakes syde, but the fisshermen were gone out of thē, & were washing their nettes. And he entered into one of the shippes (which pertained to Simon) & prayed him that he would thrust oute a little from the lande. And he sate downe, & taught the people out of the ship. when he had left speaking, he said vnto Simon: launch out into the depe, & let slip your nettes to make a draught. And Simon answered, and sayd vnto him: Mayster, we haue laboured all nyghte, and haue taken nothyng. Neuerthelesse, at thy commaundement I will looce forth the nette. And when they had so done, they inclosed a greate

The sixth sonday.

a greate multitude of fyllhes. But they nette brake, and they beckened to they felowes (whyche were in the other ship) that they should come & help them. And they came and fylled bothe shippes, that they sonke agayne. when Simon Peter sawe this, he fell downe at Jesus knees, sayinge: Lorde, goe from me, for I am a synnefull mā. For he was astonied and al that were with him, at the draught of fyllhes which they had taken: & so was also James & John the sonnes of zebede, whiche were parteners with Simon. And Jesus sayd vnto Simon: feare not, from henceforth thou shalt catche men. And they broughte the shippes to lande, and forsoke all and folowed hym.

The sixth Sunday.

The Collecte.

Godd whiche hast prepared to them that loue thee, such good thinges as passe al mans vnderstādyng: Powre into oure heartes such loue towarde thee, that we louing thee in all thynges, may obtayne thy promyses, whych excede al that we can desire: through Iesus Chryst our Lorde.

The Epystle.

Rom .vi



Now ye not, that all we whyche are baptised in Iesus Chryst, are baptised to dye with hym: we are buried then with him by baptisme for to dye: that yke wyle as Chryst was rayled from death by the glory of the father, euē so we also shoulde walke in a new lfe. For yf we be graue in death lyke vnto hym, euē so shal we be partakers of the holy resurrecciō: Knowing this that

The sixth Sondaye.

that your olde man is crucified With him also, that the body of synne myght vtterlye bee destroyed, that henceforth we shoulde not bee seruauntes vnto synne. For he that is dead, is iustified from synne. Wherefore, yf we be deade With Christe, we beleue that we shall also lyue With hym, knowyng that Christ beinge raysed from death, dieth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once: And as touchyng that he lyueth, he lyueth vnto God. Like wyse consider ye also, that ye are dead as touching synne, but are aliue vnto god, through Iesus Christ our Lorde.

The Gospell.



Iesus sayde vnto his disciples: except your righteousnesse excede the righteousnesse of the Scribes & Phariseis, ye can not enter into the kyngdome of heauen. Ye haue heard that it was said vnto them of olde tyme. Thou shalt not kyll: Math. v.

Whosoever killeth, shall bee in daunger of iudgement. But I say vnto you: that whosoever is angrie With his brother (vnadvisedly) shall be in daunger of iudgement. And whosoever saye vnto his brother, Racha: shall be in daunger of a counsell. But whosoever sayeth, thou foole: shall be in daunger of hell fyre. Therefore, if thou offrest thy gyft at the altare, and there remembrest that thy brother hath ought agaynste thee, leaue there thine offeringe before the altare, and goe thy way fyrst and be reconciled to thy brother, & then come and offer thy gyft. Agree With thyne aduersarye quicklye, Whiles thou art in the way With him, lest at any tyme the aduersarye deliuer thee to the iudge, & the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee: thou shalt not come out thence, tyl thou haue payed the vttermost farthyng.

The. vij. Sunday.

The collect.

Lorde of all power and might, which art the auctour and geuer of all good thinges: graffe in oure heartes the loue of
A. J. of

The.vij.Sundaye.

of thy name, increase in vs true religion, nourish vs With all goodnes, and of thy greate mercye keepe vs in thesame: Throughe Iesus Christe our Lorde.

The Epistle.

Roma vij.



RSpeake grosse, because of the infirmitie of youre fleme. As ye haue geuen your mēbres seru aunes to vncleannes, and to iniquitie (from one iniquitie to another:) euen so now geue ouer your members seru aunes vnto ryghteousnesse, & ye may be sanctified. For When ye Were seru aunes of synne, ye Were voyde of ryghteousnes. What fruyte had you then in those thinges, wherof ye are now ashamed: for the ende of those thinges are death. But now are ye deliuered from synne, and made the seru aunes of God, and haue your fruite to be sanctified, and the ende euerlastinge lyfe. For the rewarde of synne is death: but eternall lyfe is the gift of God, throughe Iesus Christ our Lord.

The Gospell.

Mar. viij.



In those dayes, When there Was a very greate company, and had nothing to eate: Iesus called his disciples vnto hym, & sayed vnto them: I haue compassion on the people, because they haue been now With me three dayes, and haue nothyng to eate: And if I sende them awayne fastyng to theyr owne houses, they shall faynt by the way: for diuerse of them came from farre. And his disciples answered hym: Where woulde a man haue breade here in the Wyldernes, to satisfye these? And he asked them: how many loaves haue ye? They sayed, seuen. And he commaunded the people to sit downe on the grounde. And he toke the seuen loaves: And When he had geuen thanks, he brake and gaue to his disciples to set before them. And they did set the before the people. And they had a few small fishes, And Whē he had blessed, he commaunded them also to be set before them. And they dyd eate, and Were sufficed. And they toke vp of the broken meate that Was left, seuen baskettes full. And they that dyd eate, Were aboue foure thousand. And he sent the away.

The

The eyght Sundaye.

The Collect.

GOD, Whose prouidence is neuer deceiued: We humblye beseeche thee, that thou wylte put away from vs all hurtfull thynges, and geue those thinges whiche bee profitable for vs: Through Iesus Christ our Lorde.

The Epistle.



Brethren, We are debtors, not to the flesh, to lyue *Rom. viij.* after the flesh. For if ye lyue after the flesh, ye shall dye. But if ye through the spirite doe mortifye the dedes of the body, ye shall lyue. For as manye as are leadde by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receaued the spirit of adopcion, wherby ye crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of GOD. If we be sonnes, then are we also heyres: the heyres I meane of God, and heyres annexed with Christe, if so be that we suffre with him, that we may be also glorified together with hym.

The Gospell.



Beware of false Prophetes, whiche come to you in shepes clothynge, but inwardlye they *Math. vij* are rauenyng wolues. Ye shall knowe them by theyr frutes. Doe men gather Grapes of thornes: Or fygges of Thistles: Euen so every good tree, bryngeth forth good frutes. But a corrupte tree, bryngeth forth euyl frutes. A good tree cannot bryng furth bad frutes, neyther can a bad tree bryng forth good frutes. Euerye tree that bryngeth not forth good fruite, is hewen downe and cast into the fyer. Wherfore, by theyr fruytes ye shall knowe them. Not euery one that sayth vnto me, Lord, Lorde, shall entre into the kyngdome of heauen: but he that doeth the Wyll of my father, whiche is in heauen, he shall enter into the kyngedome of heauen.

I.ij.

The

The. ix. Sundaye.

The Collect.

GRaunt to vs Lorde We beseeche thee, the spirite to thinke and doe alwayes suche thinges as bee rightful: that we, whiche cannot be without thee, may by thee be hable to liue accordyng to thy Wyll. Through Jesu Christ our Lorde.

The Epistle.

i. Cor. x.



Brethren, I Woulde not that ye shoulde be ignorant, howe that our fathers were all vnder the cloude, and all passed throughe the sea, and were all baptised vnder Moles in the cloude, and in the sea, and dydde all eate of one spirituall meate, and dydde all drynke of one spirituall drynke. And they dranke of the spirituall Rocke that folowed them, whiche Rocke was Christe. But in manye of them hadde God no delyght for they were ouerthrowen in the wyldernes. These are ensaumples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, accordyng as it is Wrytten. The people sate downe to eate and drynke, and rose vp to playe. Neyther lette vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one daye thre and twentye thousande. Neyther lette vs tempt Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensaumples: But are Wrytten to putte vs in remembraunce, Whome the endes of the worlde are come vpon. Wherefore, lette hym that thynketh he standeth, take heede lest he fall. There hath none other temptacion taken you, but suche as folowed the nature of man. But God is faythfull, whiche shall not suffre you to bee tempted aboue youre strength: but shall in the middes of temptacion make a waye, that ye maye be hable to beare it.

The

The .x. Sundaye.

The Gospell.



Jesus sayed to his disciples : There was a cer- Luk. xvi.
tayne ryche man, which had a Stewarde, and
the same was accused vnto hym, that he hadde
wasted his goodes. And he called hym, & sayde
vnto him : how is it that I heare this of thee?

Geue accoumptes of thy Stewardship, for thou mayest be
no longer Stewarde. The Steward sayd within hymselfe:
what shall I doe? For my maister taketh away from me the
Stewardship. I cannot dygge, and to begge I am ashamed.
I wote what to doe, & when I am put out of the Steward-
ship, they may receiue me into theyr houses. So when he had
called all his maisters debtors together, he sayd vnto the first:
howe much oweste thou vnto my maister? And he saied: an
hundred tannes of oyle. And he sayde vnto hym: take thy byll
and syt downe quickly and wryte fyftie. Then sayd he to an
other: how much owest thou? And he saied: an hundred quar-
ters of wheate. he sayd vnto hym : take thy byll and wryte
foure skore. And the Lord commended the vniust Steward,
because he had done wiselye. For the chyldren of this worlde
are in theyr nacion wiser then the chyldren of light. And I say
vnto you: Make you frendes of the vnrightheous Mammon,
that when ye shall haue neede, they maye receaue you into
euerlastyng habitacions.

The tenth Sundaye.

The Collect.

Let thy mercifull eares, O Lorde, be open to the prayers
of thy humble seruauntes : and that they maye obtayne
theyr petitions, make them to aske suche thynges as shall
please thee : through Jesus Christ our Lorde.

The Epistle.



Concerninge spirituall thynges (brethren) Ii. Cor. xij.
woulde not haue you ignoraunt. We knowe that
ye were Gentyles, and wente youre wayes vnto
dumme ymages, euen as ye were led. Wherefore I
declare vnto you, that no man, speakyng by the spirit of god,

I. iij.

Defi.

The .x. Sundaye.

desieth Iesus. Also no man can say & Iesus is the Lord, but by the holy godst. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, and yet but one lord. And there are diuerse maners of operations, and yet but one God, Whiche worketh all in all. The gyft of the spirite is geuen to euery man, to edesye withall. For to one is geuen through the spirite, the utteraunce of wisdom: To another is geuen the utteraunce of knowledge, by the same spirite. To another is geuen fayth by the same spirite. To another the gyft of healyng by the same spirite. To another power to do miracles. To another to prophecie. To another iudgement to discern spirites. To another diuerse tongues. To another the interpretacion of tongues: But these all worketh the selfe same spirite, deuidinge to euery man a seuerall gyft, euen as he wyll.

The Gospell.

Luk. xix.



And when he was come nere to Hierusalem, he behelde the citie, and wept on it, saying. If thou hadst known those thinges whiche belonge vnto thy peace, euen in this thy day thou wouldeste take hede. But now are they hydde from thyne eyes: For the dayes shall come vnto thee, that thy enemyes shall cast a banke about thee, and compasse the round, and kepe thee in on euery syde, and make thee euen with the grounde, and the chyldren whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitacion. And he wente into the Temple, and beganne to caste oute them that solde therein, and them that bought, sayinge vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of theues. And he taughte dayly in the temple.

The .xi. Sundaye.

The Collect.

God whiche declarest thy almyghtye power, most chiefly in shewing mercy & pietie: Geue vnto vs abundantlye

The .xj. Sunday

Ive thy grace, that We runnyng to thy promyses, maye bee partakers of thy heauenly treasure: throughe Iesus Christe our Lorde.

The Epistle.



Brethren, as pertaynyng to the ghospell which *i. Cor. xv*
I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche ye are also saued: I doe you to wete after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vayne. For fyrste of all I delyuered vnto you that whiche I receiued, how that Christe dyed for oure synnes, agreeing to the scriptures: and that he was buryed, and that he rose agayne the thyrde day accordinge to the Scriptures: And that he was seen of Cephas, then of the twelue. After that he was seen of moe then fiue hundreth brethren at once, of whiche manye remayne vnto this daye, and many are fallē a slepe. After that appeared he to James, then to all the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am the leaste of the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace which is in me, was not in vayne. But I laboured more abundantlye then they all: yet not I, but the grace of God whiche is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.



Christ tolde this parable vnto certayne whiche *Luk. xviij*
trusted in themselves that they were perfecte, and despised other. Two men went vp into the Temple to praye, the one a Pharisei, and the other a Publicane. The Pharise stode and praised thus with himselfe. God, I thanke thee that I am not as other men are, extorcioners, vniust, adulterers, or as this Publican. I faste twise in the weke: I geue tithe of all that I possesse. And the Publicane standing a farre of, woulde not lyfte vp his eyes to heauē, but smote his brest saying: God be mercifull
I. iij.

The. xij. Sunday.

risfull to me a synner. I tell you, this man departed home to his house iustified more then the other. For euerye man that exalteth hymselfe shalbe broughte lowe : And he that humbleth hymselfe shalbe exalted.

The. xij. Sunday.

The Collect.

Almighty and euerlastyng God, Whiche arte alwayes more ready to heare then we to pray : And art wonte to geue more then eyther we desyre or deserue : Bowe down vpon vs the aboundaunce of thy mercy, forgeuinge vs those thynges wherof oure conscience is afrayed, and geuing vnto vs, that, that our prayer dare not presume to aske : throughe Iesus Christ our Lorde.

The Epistle.

ij. Cor. iij.



Whiche truste haue we throughe Christ to Godward, not that we are sufficient of our selues to thinke any thinge, as of our selues, but if we be habile vnto any thyng, thesame commeth of God, Whiche hath made vs habile to minister the newe Testament, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe : If the ministracion of death throughe the letters figured in stones, was glorious, so that the chyl dren of Israell could not behold the face of Moyses for the glorie of his countenaunce (which glorie is done alwaye :) Why shall not the ministracion of the spirite be muche more glorious : for if the ministracion of condemnacion be glorious, much more doth the ministracion of righteousness excede in glory.

The Gospell.

Mark. vij.



Iesus departed from the coastes of Tyre and Sydon, & came vnto the sea of Galile throughe the myddes of the Coastes of the .x. cities : And they brought vnto him one that was deasse, & had an impediment in his speache, & they prayed him to put his hand vpon him. And when he had taken hym

The xij. Sundaye.

hym asyde from the people, he put his fingers into his eares, and dyd spit, and touched his tongue, and looked vp to heauē and sighed, and sayd vnto hym : Ephata, that is to saye : be opened. And straight waye his eares were opened, and the strynge of his tongue was losed, & he spake playne. And he commaunded them that they shoulde tell no man. But the more he forbade them, so muche the more a greate deale they published, sayinge : He hath done all thynges Well, he hath made both the deaffe to heare, and the dumme to speake.

The. xij. Sunday.

The Collect.

Almighty and mercifull God, of Whose onely gyfte it cummeth, that thy faythfull people do vnto thee true & laudable seruice : graunte We beseeche thee, that We maye so runne to thy heauenly promyses, that We fayle not finally to attayne the same: Through Iesus Christ our Lorde.

The Epistle.



Abraham and his seede were the promyses made. he sayth not in his seedes, as many : but in thy seede, as of one, which is Christe. This I saye, that the lawe whiche began afterwarde, beyonde. iiii. C. & .xxx. yeres, doth not disanull the Testament that was confyrmed afore of God vnto Christwarde, to make the promyse of none effecte. For if the inheritance come of the lawe, it cometh not now of promyse. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came, to whome the promise was made) and it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one : But God is one. Is the lawe then against the promyse of God? God forbid. For if there had ben a law geuen whiche coulde haue geuen lyfe, then no doubtte ryghteousnes shoulde haue come by the lawe. But the scripture concludeth all thynges vnder synne, that the promyse by the fayth of Iesus Christe, shoulde be geuen to them that beleue.

Galat. iij

The

Luk.x.



Appye are the eyes whiche see the thynges that ye see. For I tell you that manye Prophetes and kynges haue desyred to see those thynges whiche ye see, and haue not seen them : and to heare those thynges whiche ye heare, and haue not hearde them. And beholde, a certayne lawyer stode vp and tempted hym, sayinge : Maister, what shall I doe to enheryte eternall lyfe: he sayed vnto hym : What is Wrytten in the lawe : how readest thou : and he aunswered, and sayed : Loue the Lorde thy G O D With all thy heart, and with all thy soule, and wyth all thy strength, and with all thy mind: and thy neyghbour as thy self. And he sayd vnto hym : Thou hast aunswered ryghte. This doe and thou shalt lyue. But he wylling to iustifie hymselfe, sayd vnto Iesus : And who is my neyghboure : Iesus aunswered, and sayed : A certayne man descended from Ierusalem to hiericho, and fell among theues, whiche robbed hym of his raymente, and wounded hym, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certayne Priest that same way, and when he sawe hym, he passed by. And lyke wyse a Leuite, when he went nyz to the place, came and looked on him, and passed by. But a certayne Samaritaine as he iourneyed came vnto hym: and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, & powdered in oyle and wyne, and set hym on his owne beaste, and brought hym to a comyn Inn, and made prouision for hym. And on the morowe, when he departed, he toke oute twopence, and gaue them to the hoste, and sayed vnto hym : Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. Which now of these thre thinkest thou was neyghboure vnto hym that fell among the theues : and he sayed vnto hym : he that shewed mercy on hym. Then sayed Iesus to hym : goe and do thou lyke wyse.

¶ The

The. xiiij. Sundaye.

The Collecte.

A Almighty and euerlastyng God, geue vnto vs the increase of fayth, hope and charitie, and that we maye obtayne that whiche thou doest promyse: make vs to loue that which thou doest commaunde, throughe Iesus Christe oure Lorde.

The Epistle.



Saye, walke in the spirite, and fulfyll not the *Galat. v.* luste of the fleche. For the fleche lusteth contrary to the spirite, and the spirit contrary to the flech: these are contrary one to another, so that ye cannot doe whatsoeuer ye woulde. But and if ye be ledde of the spirite, then are ye not vnder the lawe. The dedes of the fleche are manifeste, whiche are these: adultry, fornicacion, vncleannes, wantonnes, worshippinge of ymages, witchecraft, hatred, variaunce, zeale, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkennes, gluttonye, and suche lyke. Of the whiche I tell you before, as I haue tolde you in tymes paste, that they whiche comynytte suche thynges, shall not be inheritors of the kyngedome of God. Contrarily, the fruyte of the spirite is loue, ioye, peace, long sufferynge, gentylnesse, goodnesse, faythfulnesse, mekenesse, temperaunce. Againste suche there is no lawe. They truelye that are Christes, haue crucified the fleche with the afeccions and lustes.

The Gospell.



And it chaunfed as Iesus went to Ierusalē, that he passed throughe Samaria & Galile. And as he *Luk. xviij* entred into a certayne towne, there met hym ten men that were lepers, which stode a farre of, and put forth theyr voyces, and sayd: Iesus Maister haue mercy vpon vs. When he sawe them, he sayd vnto the: goe ye we your selues vnto the Priestes. And it came to passe that as they went they were censed. And one of them, when he saw that he was censed, turned backe agayne, and with a loude voyce praysed God, and fell downe on his face at his

The .xv. Sundaye.

his fete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayed : Are there not ten cleansed: but where are those nynne? There are not founde that returned agayn to geue God prayse, saue onelye this straunger. And he sayd vnto hym : Arise, goe thy waye, thy fayth hath made thee whole.

The .xv. Sundaye.

The Collect.

Kepe

KEPE we beseeche thee, O Lorde, thy Church with thy perpetuall mercy: and because the frailtye of man, without thee, cannot but fall: Kepe vs euer by thy helpe, & leade vs to all thynges profitable to our saluacion, through Iesus Christe our Lorde. Amen.

The Epistle.

Galat. vi



YE see howe large a letter I haue written to you with mine owne hande. As manye as desyre with outwarde appareance to please carnallye, the same constraine you to be circumcised, onely lest they shoulde suffer persecucion for the crosse of Christ. For they themselves whiche are circumcised, kepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your fleme. God forbid that I shoulde reioyce but in the crosse of our Lorde Iesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu, neyther circumcision auailleth any thinge at all, nor vncircumcision: but a newe creature. And as manye as walke accordinge vnto this rule, peace be on them, and mercye, and vpon Israel that pertayneth to God. From henceforth, let no man put me to busynes: for I beare in my bodye the markes of the Lorde Iesu. Brethren, the grace of oure Lorde Iesu Christ be with your spirite. Amen.

The Gospell,



No man can serue two Maisters: for eyther he *Math.vj.* shall hate the one and loue the other, or elles leane to the one, and despyse the other: ye cannot serue God and Mammon. Therefore I say vnto you: be not carefull for youre lyfe, What ye shall eat or drynke: nor yet for youre bodye, What rayment you shall putte on. Is not the lyfe more worthe then meate: and the body more of value then rayment: Behold the fowles of the ayre, for they sow not, neyther do they reape, nor cary into the barnes: and youre heauenlye father feedeth them. Are ye not muche better then they: Whiche of you (by takinge carefull thoughte) can adde one cubite vnto his stature. And Why care ye for rayment: Consydre the lilies of the fielde, howe they growe: They labour not, neither do they spynne. And yet I saye vnto you, that euen Salomon in all his roialtie, Was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde (Whiche though it stand to day, is to morowe cast into the fornace:) shall he not much more doe the same for you, O ye of litle fayth: Therfore take no thoughte, sayinge: What shall we eat, or What shall we drynke, or wherwith shall we bee clothed: after all these thynges doe the Gentyles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrste the kyngdome of GOD, and the ryghteousnesse thereof, and all these thynges shall bee ministred vnto you. Care not then for the morow, for to morowe day shall care for it selfe: sufficiente vnto the daye, is the trauayle thereof.

The.xvi.Sunday.

The Collect.

Lorde we beseeche thee, lette thy continuall pietie clense and defend thy congregation: and because it cannot continue in safetie withoute thy succoure, preserue it euermore by thy helpe and goodnesse: throughe Iesus Christe oure Lorde.

The

The Epistle.

Ephes.iii



Desyre that you faynt not because of my tribulations that I suffre for youre sakes, Whiche is your prayse. For this cause I bowe my knees vnto the father of oure Lorde Iesus Christe, Whiche is father of all that is called father in heauen and in yearth, that he woulde graunt you, according to the ryches of his glorie, that ye maye be strengthened with myght by his spirite in the inner man, that Christ may dwel in your heartes by faith, that ye beeyng roted and grounded in loue, myght be hable to comprehend with all saintes, What is the bredth, length, depthe, and height, and to know the excellent loue of the knowledge of Christ, that ye myght be fulfylled with all fulnes, Whiche commeth of God. Vnto him that is able to do excedyng abundantly aboue all that we aske or thinke, accordyng to the power that woorketh in vs, be prayse in the congregacion by Christ Iesus, throughout all generacions from time to tyme. Amen.

The Gospell.

Luke. vij.



And it fortuneth that Iesus went into a cite called Nain, and manye of his disciples went with hym, and muche people. When he came nye to the gate of the cite: beholde, there was a dead man caried oute, Whiche was the only sonne of his mother, and she was a wydowe, and much people of the cite was with her. And when the Lorde sawe her, he had compassion on her, and sayed vnto her: wepe not. And he came nye and touched the coffen, and they that bare hym stode still. And he sayed: yong man, arise. And he that was dead sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, sayinge: A great Prophete is rysen vp amonge vs, and God hath visited his people. And this rumour of him went forth throughout all Jewry, and throughout all the regions whiche lye rounde aboute.

The

The. xvij. Sundaye.

The Collect.

Lorde, we praye thee that thy grace may alwayes preuent and folow vs, and make vs continually to be geue to all good workes : through Iesu Christ our Lorde.

The Epistle.



(Whiche am a prisioner of the Lordes) exhort you, that ye walke worthye of the vocation wherwith ye are called, with all lowlynes and mekenes, with humblenes of mynde, forbearynge one another through loue, and be diligent to kepe the vnitie of the spirit, through the bonde of peace, being one bodye and one spirite, euen as ye are called in one hope of your callinge. Let there be but one Lorde, one sayth, one baptisme, one God and father of all, whiche is aboue all, and throughe all, and in you all. Ephe. iij.

The Gospell.



It chaunced that Iesus went into the house of one of the chiefe Phariseis, to eate bread on the Sabboth day: and they watched hym. And behold, there was a certayne man before him which had the droppe. And Iesus answered, and spake vnto the Lawyers and Phariseis, sayinge: Is it lawfull to heale on the Sabboth day? And they helde theyr peace. And he toke hym and healed hym, and lette hym goe: and answered them, sayinge: Whiche of you shall haue an Asse or an Oxe fallen into a pytte, and wyl not strayght way pull hym out on the Sabboth daye? And they coulde not aunswere hym agayne to these thynges. He putte forth also a similitude to the geastes, when he marked howe they preaced to be in the hyeste rowmes, and sayed vnto them: When thou art bydden to a weddinge of any man, syt not downe in the hyest roome, lest a more honorable man then thou be bydden of him, and he (that bad him and thee) come and saye to thee: geue this man roome: and thou begynne Luk. xiiij.
with

The.xviij.Sunday.

With shame to take the loweste rounge. But rather when thou art bidden, goe and sytte in the lowest rounge, that whē he that bad thee cometh, he may saye vnto thee: frende, syt vpper. Then shalt thou haue worshyp in the presence of them that syt at meat with thee. For whosoever exalteth himselfe, shall be brought lowe, and he that humbleth hymselfe, shall be exalted.

The.xviij. Sunday.

The Collect.

Lorde we besech thee, graunt thy people grace to auoide the infeccions of the deuill, and with pure heart & minde, to folowe thee, the onely god: through Iesus Christ our lord.

The Epistle.

j. Corin. j.



Thanke my God alwayes on your behalfe, for the grace of God, whiche is geuen you by Iesus Christ, that in all thynges ye are made riche by him, in all utteraunce, and in all knowledge: by the which thinges the testimony of Iesus Christ

was confyrmed in you: so that ye are behynde in no gyfte, waytynge for the appearynge of oure Lorde Iesus Christe, whiche shall also strength you to the ende, that you may bee blameles in the day of the coming of our Lord Iesus Christ.

The Gospel.

Mat. xxij



When the Phariseis had hearde that Iesus dyd putte the Saduceis to sylence, they came together: and one of them (whiche was a doctoz of lawe) asked him a question, tempting him and saying: Maister, which is the greatest comaundement in the lawe? Iesus sayed vnto him: Thou shalt loue the Lord thy God with al thy heart, and with all thy soule, and with all thy mynde. This is the fyrst and greatest commaundement: And the second is like vnto it. Thou shalt loue thy neighbour as thy self. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Phariseis were gathered together, Iesus asked them sayinge: What thinke ye of Christ: whose sonne is he? They sayd vnto him: the

The. xix. Sundaye.

the sonne of Dauid. He sayed vnto them: howe then doeth Dauid in spirite call hym Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my right hand tyl I make thine enemies thy foetstoolle. If Dauid then call him Lorde, howe is he then his sonne? And no man was hable to aunswer him any thyng, neyther durst any man (from that daye forth) aske hym any moe questions.

The. xix. Sunday.

The Collect.

O God, forasmuche as Without thee, We are not hable to please thee: Graunt that the Workynge of thy mercye, may in all thinges direct and rule our heartes: Through Iesus Christ oure Lorde.

The Epistle.



His I say and testifie through the Lord, that ye henceforth walke not as other Gentiles walk, in vanitie of theyr minde, while they are blynded in theyr vnderstandyng, beeyng farre from a Godly lyfe, by the meanes of the ignoraunce that is in them, and because of the blindnesse of their heartes, whiche beeyng paste repentance, haue geuen themselves ouer vnto wantonnesse, to woorken all maner of vncleannes, euen with gredinesse. But ye haue not so learned Chryste. If so bee that ye haue hearde of hym, and haue been taughte in hym, as the trueth is in Iesu (as concernyng the conuersation in tymes paste) to laye from you the olde man, whiche is corrupte, accordyng to the deceyuable lustes. To be renued also in the spyryte of your mynde, and to put on that newe manne, whiche after God is shapen in righteousnes and true holynes. Wherefore putte awaye lyinge, and speake euerye man trueth vnto his neighbour, forasmuch as we are membres one of another. Be angry and synne not: Lette not the sunne goe downe vpon your wrath, neyther geue place to the backbyter. Lette hym that stole, steale no more: but lette hym rather labour with his handes the thyng whiche is good.

Ephe. iiii.

R. j.

good

The. xix. Sunday.

good, that he maye geue hym that nedeth. Lette no fylthye communicaciō procede out of your mouth. But that which is good to edifie withal, as oft as nede is, that it maye minister grace vnto the hearers. And greue not the holy spirite of god, by Whom ye are sealed vnto the day of redemption. Let all bitternes and scarcenes, and wrath, and roaring, and cursed speakynge, be putte awaye from you, with al maliciouſnes. Be ye courteous one to another, mercyfull, forgeuing one another, euen as God for Chyestes sake hath forgeuen you.

The Gospell.

Math. ix.



Jesus entred into a tynp, and passed ouer, and came into his owne citie: And beholde they brought to hym a man sicke of the Palsey, lying in a bedde. And when Jesus saw the faith of them, he sayed to the sycke of the Palsey: Sonne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayd within the selues: this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: Wherefore thinke ye euyl in your heartes? Whether is it easyer to saye, thy synnes be forgeuen thee, or to say, aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue synnes in earth. Then sayeth he to the sycke of the Palsey: Aryse, take vp thy bed, and goe vnto thyne house. And he arose and departed to his house: But the people that saw it, meruelled, and glorified God, whiche hath geuen suche power vnto men.

The. xx. Sundaye.

The Collect.

Almightie and mercyfull God, of thy bountifull goodnes kepe vs from all thinges that maye hurt vs: that we beeyng ready both in body and soule, maye with free heartes accomplishe those thynges that thou wouldeste haue done: Through Jesus Christ our Lorde.

The

The .xx. Sundaye.

The Epistle.



Take hede therefore, howe ye walke circumspectly: not as vnwyse, but as wyse menne, redeeminge the tyme, beccause the dayes are euyll. Wherefore, leue not vnwyse, but vnderstande what the wyl of the Lorde is, and bee not drunken With Wyne, wherein is excessse. But bee fylled With the spirite, speakinge vnto your selues in Psalmes and Hymnes, and spirituall songes, singinge and makynge melody to the Lorde in your heartes, geuinge thanks alwaies for all thinges vnto god the father, in e name of our Lord Iesus Christ: Submitting your selues one to another in the feare of God: Ephesi. v.

The Gospell.



Iesus sayde to his disciples: The kyngedome of heauen is lyke vnto a man that was a kynge, whiche made a mariage for his sonne, and sente forth his seruauntes to cal them that were bydden to the wedding, and they would not come. Agayne he sent forth other seruauntes, sayinge: Tell them whiche are bydden. behold, I haue prepared my dinner, myne oxen and my fatlinges are kylled, and al thinges are ready, come vnto the Mariage. But they made light of it, and wet their wayes: One to his farme place, another to his marchauntise: and the remnaunt toke his seruauntes, & intreated them shamefully, and slewe them. But when the kinge heard thereof, he was wroth, and sent forth his men of warre, & destroyed those murtherers, & brent vp theyr citie. Then sayd he to his seruauntes: the Mariage is dede is prepared, but they which were bidden, were not worthy: Goe ye therfore oute into the hye wayes: and as many as ye fynde, byd them to the Mariage. And the seruauntes went forth into the hye wayes, and gathered together all, as many as they could find, both good and bad, and the weddinge was furnished with geastes. Then the kynge came in to see the geastes: and when he spied there a man, whiche had not on a wedding garmente, he sayd vnto him: frende how camest thou in hither, nor hauing Mat. xxv.

K.ij. a wed:

The .xxj. .Sundaye.

a Wedding garmente: And he was euen speacheles. Then sayed the kyng to the ministers: take & bind him hand & fote, and cast him into vtter darkenes, there shall be wepinge and gnawing of teeth. For many be called, but few are chosen.

The .xxi. Sunday.

The Collecte.

GRaunt We beseeche thee, mercifull Lorde, to thy faythfull people, pardon and peace, that they may be clenfed from all theyr synnes, & serue thee with a quiet mynde: Through Iesus Christ our Lorde,

The Epistle.

Ephes. vj.



Brethren, be stronge through the Lorde, and through the power of his myght: Putte on all the armour of God, that ye may stande against all the assautes of the deuyll: for we wrestle not agaynste bloude and fleche, but agaynste rule, agaynste power, against worldly rulers, euen gouernours of the darkenes of this worlde, agaynste spirituall craftines in heauenly thinges. Wherefore, take vnto you the whole armour of God, that ye maye be able to resist in the euyl day, and stande perfecte in all thinges. Stande therfore, and your loynes gyrd with the trueth, hauinge on the breste plate of righteousness, and hauynge shoes on your fete, that ye maye be prepared for the gospel of peace. Aboue all, take to you the shield of fayth, wherwith ye maye quenche al the fiery dartes of the wicked. And take the helmet of saluacion, & the sword of the spirite, which is the worde of God. And praye alwayes with all maner of prayer and supplicacion in the spirite, and watche therunto with all instaunce and supplicacion, for all saintes and for me: that utteraunce maye be geuen vnto me, that I maye open my mouth freely, to vtter the secretes of my gospel (wherof I am a messenger in bondes) that therein I maye speake freely, as I ought to speake,

The Gospel.

There

The xxj. Sunday.



Here Was a certayne ruler, Whose sonne Was sicke at Capernaum. Alsone as the same heard, *Ihon. iiij.* that Jesus Was come out of Jewrye into Galile. he Went vnto hym, and besought hym that he Woulde come downe and heale his sonne. For he Was euen at the poynt of death. Then sayd Jesus vnto hym: excepte ye see signes and Wonders, ye Wil not beleue. The ruler sayed vnto hym: Syr, come downe or euer that my sonne dye Jesus sayth vnto him: goe thy Waye, thy sonne lyueth. The man beleued the word that Jesus had spoken vnto hym. And he Went his Way. And as he Was going downe, the seruautes mette him, and tolde him, saying: thy sonne lyueth. Then enquired he of them the houre, When he began to amende. And they sayd vnto hym: yester day at the seuenth houre the feuer left him. So the father knewe that it Was the same houre, in the Whiche Jesus sayed vnto hym. Thy sonne lyueth: and he beleued, and all his household. This is agayne the seconde miracle that Jesus dyd, When he Was come oute of Jewry into Galile.

The. xxij. Sunday.

The Collect.

Orde, We beseeche thee to kepe thy household the churche, in continuall godlines: that throughe thy protection, it maye be free from al aduersities, and deuoutly geuen to serue thee in good workes, to the glorie of thy name: Throughe Jesus Christ our Lorde.

The Epistle.



Thanke my God With all remembraunce of you *Philip. j.* alwayes in al my prayers for you, & praye With gladnes: Because ye are come into the felowship of the gospel, from the fyrst daye vntyll nowe, And am surelye certyfied of this, that he Which hath begonne a good worke in you, shall perfourme it vntyll the daye of Jesus Christ: as it becometh me, that I should so iudge of you al, because I haue you in my heart: forasmuch.

R. iiij.

as

The xxij. Sunday.

as ye are all companyons of grace With me, euen in my bondes, and in the defendyng and establiſhing of the goſpell: for God is my recorde how greatly I longe after you all, fro the very heart roote in Ieſus Chriſte. And this I praye, that your loue may encrease yet more and more in knowledge, and in all vnderſtandyng, that ye may accept the thinges that are moſt excellent, that ye may be pure, and ſuche as offende no man, vntyll the daye of Chriſte, beeyng fylled With the fruite of righteousnes, whiche commeth by Ieſus Chriſt, vnto the glory and prayſe of God.

The Goſpell.

Mathew.
xxij.



Peter ſayed vnto Ieſus: Lorde, howe ofte ſhall I forgeue my brother, if he ſynne againſte me, tyll ſeuē tymes: Ieſus ſayeth vnto hym: I ſay not vnto thee vntyll ſeuē tymes: but ſeuētye tymes ſeuē tymes. Therfore is the kyngdome of heauen lykened vnto a certayn man & was a kyng, which woulde take accoumptes of his ſeruauntes. And when he had begonne to reckon, one was brought vnto hym, which ought hym ten thouſand talentes: but forasmuch as he was not able to pay, his Lorde commaunded hym to be ſold, and his wyfe and chyldren, and all that he had, and payment to be made. The ſeruaunt fell downe, and beſoughte hym, ſayinge: ſyꝛ haue pacience With me, and I wyll paye thee all. Then had the Lorde pietie on that ſeruaunt, and looſed him, and forgaue hym the debt. So the ſame ſeruaunt went oute, and founde one of his felowes whiche oughte him an hundred pence, and he layed handes on him, and toke him by the throte, ſaying: pay that thou oweſt. And his fellow fel down and beſought hym ſayinge: haue pacience With me, and I wyll paye thee all. And he woulde not, but went and caſt him into priſon, tyll he ſhoulde paye the debt. So when his felowes ſaw what was done, they were very ſorꝛe, and came and tolde vnto theyꝛ Lorde all that had happened. Then his Lorde called him, and ſayed vnto hym. O thou vngacious ſeruaunt, I forgaue thee all that debte when thou deſiredſt me: ſhouldeſt not thou alſo haue had cōpaſſion on thy fellow,
euen

The. xxiiij. Sunday.

euen as I had pietie on thee : And his Lorde was wroth, and deliuered hym to the Jailers, tyll he should paye all that was due vnto hym. So lyke wyse shall my heauenlye father doe also vnto you, if ye from you heartes forgeue not (euerye one his brother) theyr trespases.

The. xxiiij. Sunday.

The Collect.

GOD our refuge and strength, Whiche arte the author of all Godlines, bee readye to heare the deuoute prayers of the Church: and graunt that those thynges which we aske faithfullye, we maye obtayne effectuallye : Throughe Iesu Christe our Lorde.

The Epistle.



Brethren, be folowers together of me, and looke *Phil. ij.* on them whiche walke euen so as ye haue vs for an ensample. For manye walke (of whome I haue tolde you often, and nowe tell you wepyng) that they are the enemies of the crosse of Christ, whose ende is damnacion, whose belye is theyr God, and glory to theyr shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we loke for the sauiour, euen the Lorde Iesus Christ, whiche shall chaunge our vile bodye, that he maye make it like vnto his glorious body: according to the workinge, wherby he is hable also to subdue all thinges vnto hym selfe.

The Gospell.



When the Phariseis went out, and toke counsayl how they might tangle him in his wordes. And *Mat. xxij.* thei sent out vnto him their disciples wth herodes seruantes, saying : Master, we know that thou art true, & teachest the way of god truly, nether carest thou for any man: for thou regardest not the outwarde aparaunce of men. Tel vs therfore, how thinkest thou : Is it lawfull that tribute be geuen vnto Cesar, or not : But Iesus perceiuing theyr wickednes, sayd : Why tempt ye me ye hypocrites : Shew me & tribute money. And thei toke him a peny.

R. iiii

And

The. xxiiij. Sundaye.

And he sayed vnto them: Whose is this ymage & superscrip-
cion: they sayed vnto him: Cesars. Then sayd he vnto them:
geue therfore vnto Cesar, the thynges whiche are Cesars:
and vnto God, those thynges whiche are Goddes. When
they heard these wordes, they merueiled, and lefte hym, and
wente theyr waye.

The. xxiiij. Sundaye.

The Collect.

Lorde, We beseeche thee assoile thy people from their offen-
ces: that through thy bountifull goodnes, we may be de-
liuered from the bandes of all those synnes, whiche by oure
frayltie we haue committed: Graunt this. &c.

The Epistle.

Coloss. i.



We geue thanks to God, the father of our Lord
Jesus Christ, alwayes for you in oure prayers:
for we haue heard of your fayth in Christ Iesu,
and of the loue whiche ye beare to all saynctes,
for the hopes sake which is layed vp in store for
you in heauen: of whiche hope ye hearde before by the true
worde of the gospell, whiche is come vnto you euen as it is,
fruitfull, and groweth as it is also among you, from the day
in the whiche ye hearde of it, and had experience in the grace
of God through the trueth, as ye learned of Epaphra oure
deare felow seruaunt, which is for you a faythfull minister
of Christ, whiche also declared vnto vs your loue whiche ye
haue in the spirite. For this cause we also, euer sence the daye
we heard of it, haue not ceased to pray for you, and to desyre
that ye myght be fulfilled with the knowledge of his wyll,
in all wysedome & spirituall vnderstanding, that ye myghte
walke worthy of the Lord, that in al thinges ye may please,
beyng fruitfull in all good workes, and increasyng in the
knowledge of God, strengthened with all myght, through his
glorious power, vnto all pacience and longe suffering, with
ioyefulnes, geuinge thanks vnto the father, whiche hath
made vs mete to bee partakers of the inheritaunce of sainctes
in lyght.

The

The. xxiiiij. Sunday

The Gospell.



Wyle Iesus spake vnto the people: beholde there Math. ix.
came a certayne ruler, and worshipped hym, say-
inge: my daughter is euen nowe desceased, but
come and laye thy hande vpon her, and she shall
lyue. And Iesus arose and folowed him, and so
dyd his disciples. And behold a woman whiche was disea-
sed with an issue of bloude twelue yeaeres, came behynd hym
and touched the hemme of his vesture. For she sayed within
her selfe: If I maye touche but euen his vesture onely, I shall
be safe. But Iesus turned him aboute, and when he saw her,
he sayde: daughter, be of good comfort, thy fayth hath made
thee safe. And the woman was made whole euen the same
tyme. And when Iesus came into the rulers house, and saw
the minstrelles and people makynge a noyse, he sayed vnto
them: geat you hence, for the mayde is not dead but slepeth.
And they laughed him to scorne. But when the people were
put forth, he went in, and toke her by the hande, and sayed:
damosell aryse. And the damosell arose. And this noyse was
abrode in all that lande.

The. xxb. Sundaye.

The Collect.

S Tierce vpon we beseeche thee, O Lord, the willes of thy faith-
full people: that they plenteously bringing forth the fruite
of good workes, maye of thee be plenteously rewarded:
through Iesus Christ our Lorde.

The Epistle.



Bholde the tyme cometh, sayth the Lord, that Iere. xxxij.
I wyll rayse vp the righteouse braunche of
Dauid, whiche kynge shall beare rule, and he
shall prosper with wysedome, and shall sette vp
equitie and righteousnes agayne in earth. In
his tyme shall Iuda be saued, and Israel shall dwell without
feare: And this is the name that they shall call hym, euen the
Lorde our ryghteousnesse: and therefore beholde, the tyme
cometh sayth the Lorde, that it shall be nomore sayed: the
Lorde

The .xxv. Sundaye.

Lordy lyueth whiche brought the chyldren of Israell out of the lande of Egypt: But the Lordy lyueth whiche broughte forth and lead the sede of the house of Israel out of the North lande, and from all countreies where I haue scattered them, and they shall dwell in theyr owne lande agayne.

The Gospell.

Iohn. vi.



When Iesus lifte vp his eyes, and sawe a greate company come vnto him, he saith vnto Philip: Whence shall we bye bread that these may eate? This he sayde to proue hym, for he hymselfe knewe what he would doe. Philip answered him: two hundreth pennyworth of bread are not sufficiente for them, that euery man maye take a litle. One of his disciples (Andrew, Simon Peters brother) sayd vnto him: There is a lad here, whiche hath fyue barley loaues and two fishes: but what are they amonge so many? And Iesus sayd: make the people sit downe: There was muche grasse in the place. So the men sate downe, in numbre about fyue thousande. And Iesus toke the bread, and when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set downe. And likewise of the fyshes as muche as they would. When they hadde eaten ynough, he sayeth vnto his disciples: Gather vp the broken meate whiche remaineth, that nothinge be lost. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barley loaues, whiche broken meate remainned vnto them that had eaten. Then those men (when they had seen the miracle that Iesus dyd) sayde: this is of a trueth the same Prophete that shoulde come into the world.

¶ If there be any moe Sundayes before Aduent Sundaye, to supplie the same shall bee taken the seruyce of some of those Sundayes that were omitted betwene the Epiphanye and Septuagesima.

Sainct

Saint Andrewes

Daye.

The Collecte.

A Almighty God Whiche diddest geue suche grace vnto thy holy Apostle Saint Andrew, that he redely obeyed the callinge of thy sonne Iesus Christ, & folowed hym without delay: Graunt vnto vs all, that we beeyng called by thy holy worde, may forthwith geue ouer our selues, obediently to folow thy holye commaundementes: throughe the same Iesus Christ our Lorde.

The Epistle.



Yf thou knowledg With thy mouthe that Ie-^{Rom.x.} sus is the Lorde, and beleue in thy hearte that God raysed hym vp from death: thou shalt be safe. For to beleue With the heart iustifieth: and to knowledg With the mouth, maketh a man safe. For the Scripture sayth: Whosoever beleueth on hym, shall not be confounded. There is no difference betwene the Iewe and the Gentyle: For one is Lorde of all, Whiche is ryche vnto al that call vpon hym. For Whosoever doeth call on the name of the Lorde, shall be safe. Howe then shall they call on him, on Whom they haue not beleued: How shall they beleue on him, on Whom they haue not hearde: Howe shall they heare Without a preacher: And howe shall they preache, Without they be sent: As it is Wrytten: howe beautiful are the feete of them Whiche brynge tydynges of peace, and brynge tydynges of good thynges: But they haue not all obeyed to the gospell. For Esay sayeth: Lorde, who hath beleued oure sayynges: so then sayth cometh by hearyng, and hearyng cometh by the word of god. But I aske: haue thei not heard: no doubt thei sounde went oute into all landes, and theyr wordes into the endes of the worlde. But I demaund whether Israel dyd know or not: Fyrst Moyses sayth: I Wyl prouoke you to enuye, by them that are no people, by a folye nacion I Wyl anger you. Esay after that is bolde, and sayth: I am found of them that sought me not: I am manifest vnto the that asked not after me. But agaynst Israel he sayth:

All

Saint Andrew the Apostle.

All day longe haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynste me.

The Gospell.

Mat .iiij.



AS Jesus Walked by the sea of Galile, he sawe two brethren: Simon, whiche was called Peter, and Andrew his brother, castynge a net into the sea, (for they were fischers) and he sayeth vnto them: folowe me, and I will make you to become fischers of menne. And they streightway lefte their nettes, and folowed hym. And when he was gone furth fro thence, he sawe other two brethren, James the sonne of Zebede, and John hys brother, in the ship with Zebede theyr father mendinge theyr nettes, and he called them. And they immediatlye left the ship and theyr father, and folowed hym.

Saint Thomas the **Apostle.**

The Collect.

A Almighty euerliuinge God, whiche for the more confirmation of the sayd, didst suffer thy holye Apostle Thomas, to be doubtful in thy sonnes resurreccion: graunte vs so perfectly, and without al doubt to beleue in thy sonne Jesus Christ, that our faith in thy sighte neuer bee reprobued: heare vs, O Lorde, through the same Jesus Christ: to Whom with thee and the holy gost be all honour. &c.

The Epistle.

Ephe. ij.



NOWE are ye not straungers nor foreners, but citezens with the saintes, and of the household of God: and are buylte vpon the foundation of the Apostles and Prophetes, Jesus Christ hym selfe beeynge the head corner stone: in whome what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the Lorde: in Whom also ye are built together, to be an habitation of God through the holy gost.

The Gospell.

Thomas

Saint Thomas the Apostle.



Thomas one of the twelue, whiche is called *Dis. Iohn. xx.*
Didimus, was not with them when Iesus came.
The other disciples therfore sayd vnto him: We
haue seen the Lord. But he sayd vnto them: ex-
cepte I see in his handes the print of the nayles,
and put my synger into the printe of the nayles, and thruste
my hande into his syde, I wyll not beleue. And after eyghte
dayes, agayne his disciples were within, and Thomas with
them. Then came Iesus when the doores were shut, & stode
in the myddes, and sayd: peace be vnto you. And after that, he
sayed to Thomas: bryng thy synger hyther, and see my han-
des, and reache hyther thy hande, and thrust it into my syde,
and be not faithlesse, but beleuing. Thomas aunswered and
sayed vnto hym: my Lorde and my God. Iesus sayed vnto
hym: Thomas, because thou hast seen me, thou hast beleued:
blessed are they that haue not seen, and yet haue beleued. And
many other signes truly dyd Iesus in the presence of his dis-
ciples, whiche are not written in this booke. These are writte
that ye might beleue that Iesus Christ is the sonne of God, &
that (in beleuing) ye might haue lyfe through his name.

The conuersion of Saint

Paule.

The Collect.

GOD which hast taught all the worlde, through the prea-
chyng of thy blessed Apostle Saynct Paul: graunt we
beseeche thee, that we whiche haue his wonderfull conuersi-
on in remembraunce, maye folow & fulfyll thy holy doctrine
that he taughte: through Iesu Christ our Lorde.

The Epistle.



And Saule yet breathinge out threteninges and
slaughter against the disciples of the Lord: went *Acte. ix.*
vnto the hie Priest, and desyred of him letters to
cary to Damasco to the Synagoges: that yf he
founde any of this waye (were they men or wo-
men) he might bryng them bounde to Ierusalem. And whē
he iourneied, it fortunēd ē as he was come nigh to Damasco,
Soden-

The conuersion of Saint Paule.

Sodenly there shined rounde about hym a light from heauen,
and he fell to the earth, and hearde a voyce sayinge to hym:
Saul, Saul, Why persecutest thou me: And he sayed: What
art thou Lorde? And the Lorde sayed: I am Iesus Whome
thou persecutest. It is hard for thee to kycke agaynst a prick.
And he both tremblyng and astonied, sayed: **L O R D E**,
What wylte thou haue me to doe? And the Lorde sayd vnto
him: aryse and goe into the cite, and it shalbe tolde thee what
thou muste doe. The men whiche iourneyed with him, stode
amased, hearyng a voyce, but seeing no man. And Saule
arose from the earth, and when he opened his eyes, he sawe
no man: But they led hym by the hande, and broughte him
into Damasco. And he was thre dayes withoute syghte,
and nether did eate nor drinke. And there was a certayne dis-
ciple at Damasco, named Ananias, and to him sayd the lord
in a vision: Ananias: and he sayde: beholde, I am here Lord.
And the Lorde sayde vnto him: aryse and goe into the strete
(whiche is called streighte) and seke in the house of Judas,
after one called Saule of Tharsus. For beholde, he prayeth,
and hath seen in a vision, a man named Ananias, cumminge
in to him, and puttyng his handes on him, that he myghte
receaue his syght. Then Ananias answered: Lord, I haue
heard by many of this man, how much euyl he hath done to
thy saintes at Jerusalem: and here he hath autoritie of the
hye priestes, to bynde all that call on thy name. The Lorde
sayed vnto hym: goe thy waye, for he is a chosen vessel vnto
me, to beare my name before the Gentyles, and kynges, and
the chylde of Israell. For I will shewe him howe greate
thynges he muste suffre for my names sake. And Ananias
went his waye, and entred into the house, and putte his
handes on hym, and sayde: brother Saule, the Lorde that
appeared vnto thee in the waye as thou camest, hath sente
me, that thou mightest receiue thy sighte, and be fylled with
the holy gost. And immediatlye there fell from his eyes as
it had been scales, and he receiued sighte, and arose, and was
baptysed, and receiued meate, and was comforted. Then
was Saule a certayne dayes with the dysciples whiche
were

The conuersion of Saint Paule.

Were at Damasco. And streightway he preached Christe in the Synagogues, howe that he was the sonne of God: But all that heard hym were amazed, and sayed: is not this he that spoyled them whiche called on this name in Ierusalem, and came hither for that intente, that he myght brynge them bounde vnto the hie priestes? But Saul encreased the more in strengthe, and confounded the Jewes whiche dwelte at Damasco, affirminge that this was very Christ.

The Gospell



Peter answered, and sayd vnto Iesus: behold, *Mat. xix.* we haue forsaken all and folowed thee: what shall we haue therfore? Iesus sayed vnto them: Verely I say vnto you, that when the sonne of man shall sit in the seate of his Maiestie, ye that haue folowed me in the regeneration, shall syt also vpon. xij. seates, and iudge the twelue tribes of Israel. And euerye one that forsaketh house, or brethre, or sisters, or father, or mother, or wyfe, or chyl dren, or landes for my names sake, shall receiue an hundred folde, and shall inherite euerlastyng lyfe. But many that are fyrst shall be last, and the last shall be fyrst.

The purification of Sainte

Mary the virgin.

The Collect.

A Almighty and euerlastinge God, We humblye beseeche thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple, in substaunce of our fleche: so graunt that we may be presented vnto thee with pure and cleare myndes: By Iesus Christ our Lorde.

The Epistle.

Thesame that is appointed for the Sundaye.

The Gospell.



When the tyme of theyr Purificacion (after the *Luke. ij.* lawe of Moyses) was come, they brought hym to Ierusalem, to present hym to the Lorde (as it is wrytten in the lawe of the Lord: euery mā chylde that fyrst openeth the matrix, shall be called

Saint Mathies daye.

led holy to the Lorde:) and to offer (as it is sayd in the law of the Lord) a payre of turtle Dooues, or two yonge Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godlye, and looked for the consolacion of Israel, and the holy goste was in him. And an answer had he receiued of the holy gost, that he shoulde not see death, except he fyrst sawe the Lorde Chyste. And he came by inspiracion into the temple.

Saint Mathies Day.

The Collect.

A Almighty God, which in the place of the traitor Judas, didst chose thy faythfull seruaunte Mathie to bee of the number of thy twelue Apostles: Graunt that thy church beinge alwaye preserved from false Apostles, maye be ordered and guided by faythfull and true pastors: Throughe Iesus Chrest our Lorde.

The Epistle.

Actus. i.



In those dayes Peter stode up in the middes of the disciples, and sayed: the number of names that were together, were aboute an hundred and .xx. Be men and brethre, this scripture must nedes haue been fulfilled, which the holy gost, through the mouth of David, spake before of Judas, which was guyde to them that toke Iesus. For he was nombred with vs, and had obtained felowship in this ministracion. And the same hath now possessed a plat of grounde, with the reward of iniquitie: and when he was hanged, burst a sunder in the middes, and all his bowels gushed oute. And it was known vnto all the inhabiteurs of Hierusalem: insomuche that the same field is called in their mother tongue, Acheldama, that is to saye: the bloudye field. For it is written in the booke of Psalmes: his habitation be voide, and no man be dwellinge therein, and his bishopryke lette another take. Wherefore, of these men whiche haue companied with vs (all the tyme that the Lorde Iesus had all his conuersacyon amonge vs, begynninge at the baptyisme of John vnto that same

Saint Mathies daye.

same day, that he was taken vp from vs) must one bee ordeined, to be a witnesse with vs of his resurrection. And they appointed two, Joseph whiche is called Barsabas (whose surname was Justus) and Mathias. And when they prayed, they sayd: Thou Lord whiche knowest the heartes of al mē, shewe whether of these two thou hast chosen, that he maye take the roume of this ministracion and Apostleshippe, from whiche Judas by transgression fell, that he myght goe to his own place. And they gaue furth their lottes, & the lotte fell on Mathias, and he was counted with the eleuen Apostles.

The Gospell.



In that tyme Iesus answered, and sayde: I thanke thee (O father) Lord of heauen & earth, because thou hast hyd these thynges from the wyse and prudente, and haste shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, & he to whomsoever the sonne wyll open hym. Come vnto me all ye that labour and are laden, and I wyl ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in hearte, and ye shall fynde reste vnto youre soules: for my yoke is easy, & my burden is lyght. Math. xj.

The annunciation of the

virgin Mary.

The Collecte.

We beseeche thee Lord, poure thy grace into oure heartes, that as we haue known Christ thy sonnes incarnation, by the message of an Angell, so by his crosse and passion, we may be brought vnto the glory of his resurrection: Through the same Christ our Lord.

The Epistle.



God spake once agayne vnto Abaz, saying: require a token of the Lord thy god, whether it be toward the depth beneath, or toward height aboue. The sayd Abaz: I wil require none, neither wil I tempt Esai. vij.

L. j

the

The annunciation of the virgin Mary.

the Lorde. And he saide: hearken to, ye of the house of Dauid: is it not enough for you, that ye be grieuous vnto men, but ye must greiue my God also: And therefore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and thou his mother shall call his name Emanuel. Butter and hony shall he eate, that he maye knowe to refuse the euyl, and chose the good.

The Gospell.

Luke. i.



And in the syrth moneth, & Aungel Gabriel Was sent from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name Was Ioseph, of the house of Dauid, and the vyrgins name Was Mary. And the Aungel Went in vnto her, and sayde: Hail full of grace, the Lord is With thee: Blessed arte thou amonge Women. When he said hym, he Was abashed at his sayinge, and caste in hyr mynde What maner of salutation that should be. And the Angel said vnto her: feare not Marye, for thou haste founde grace With God: Beholde, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name Iesus: he shall be great, and shall be called the sonne of the highest. And the Lorde G O D shall geue vnto hym, the seate of his father Dauid, & he shall reigne ouer the house of Iacob for euer, and of his kyngdome there shall be none ende. Then sayde Marye to the Aungell: How shall this be, seeynge I knowe not a man: And the Aungell answered, and sayed vnto her: the holy ghost shall come vpon thee, and the power of the hiest shall ouershadow thee. Therefore also that holpe thynge whiche shall be borne, shall be called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also conceiued a sonne in her age. And this is the syrthe moneth, whiche Was called baren, for With God nothinge shall be impossible. And Marye sayed: beholde the handemayde of the Lorde, be it vnto me accordinge to thy worde. And the Aungell departed from her.

Saint

Saint Markes day.

The Collect.

A Almighty God, which hast instructed thy holy Church, with the heauenly doctrine of thy Euangeliste Saint Marke: geue vs grace so to be establiſhed by thy holy goſpel, that we be not, lyke chyl dren, caried a way with euery blaſte of wayne doctrine: Through Jeſus Chriſt our Lorde.

The Epistle.



Unto euery one of vs is geuen grace, accordyng to the measure of the gyft of Chriſte. Wherefore *Ephē. iij.* he ſayth: When he went vp on hie, he led captiuitie captiue, and gaue gyftes vnto men. That he aſcended, what meaneth it, but that he alſo deſcended fyrſte into the loweſt partes of the earth: he that deſcended, is euen theſame alſo that aſcended vp aboue all hea uens, to fulfyll all thinges. And the very ſame made ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome mepehear des, and teachers: to the edifyng of the ſaynctes, to e worke and adminiſtracion, euen to the edifyng of the body of Chriſt tyll we all come to the vnitie of the fayth, and knowledge of the ſonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Chriſt. That we henceforth ſhoulde be no more chyl dren, wauerynge and caried aboute with euery wynde of doctryne, by the wilines of men, through craftines whereby they lay alwayt for vs to deceyue vs. But let vs folowe the truth in loue, & in al thinges growe in hym which is the head, euen Chriſt: in whome if all the bodye be coupled and knytte together, throughout euery ioynt, wherewith one miniſtreth to another (according to the operacion, as euerye part hath his measure) he encreaſeth the body, vnto the edifi yng of it ſelfe through loue.

The Goſpell



I am the true vyne, and my father is a husband- *Iohn. xv.* man. Euery braunche that beareth not fruite in me, he wyll take away. And euery braunche that beareth fruit, wil he pourge, & it may bring forth more fruite. Now are ye cleane throughe the woordes which I haue ſpoken vnto you. *R. ij.* Byde in me, and

Saint Philip and Iames.

and I in you. As the braunche cannot beare fruite of it selfe, except it abyde in the vine: no more can ye excepte ye abyde in me. I am the vine, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth muche fruyte. For without me, can ye doe nothinge. If a man bide not in me, he is cast forth as a braunche, & is wythered: And men gather them, and cast them into the fyre, and they burne. If ye abide in me, and my wordes abide in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorified, that ye beare muche fruite, & become my disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my cōmaundemētes, ye shal bide in my loue, euen as I haue kept my fathers cōmaundementes, & abyde in his loue. These thinges haue I spoken vnto you, that my ioye might remayne in you, and that your ioye might be ful.

Saint Philip and

Iames.

The Collect.

A Almighty God, Whom truly to knowe is euerlastynge lyfe: graunte vs perfectye to knowe thy Sonne Iesus Christe, to bee the Waye, the trueth and the lyfe, as thou haste taught Saint Philippe, and other the Apostles, Throughe Iesus Christe our Lorde.

The Epistle.

Iames i.



Iames the seruaunt of God, and of the Worde Iesus Christ, sendeth greetynge to the twelue Tribes whiche are scattered abroad. My brethren, counte it for an exceeding ioye, when ye fall into diuerse temptacions: Knowynge this, that the tryinge of your fayth gendreth pacience, and let pacience haue her perfect worke, that ye may be perfecte, and sounde, lackynge nothinge. If any of you lacke wisdom, let him aske of him that geueth it: euen God, whiche geueth to al men indifferently, & casteth no man in the teeth, & it shal be geuen hym. But let him aske in fayth, and wauer not: for he that doubteth, is like a waue of the Sea, which is tost of the wyndes

Saint Philip and Iames Apostles.

Wyndes, and caried With violence. Neyther let that manne thinke that he shall receiue any thinge of the Lord. A Waue-rynge mynded man, is vnstable in al his Wayes. Let the brother whiche is of lowe degree, reioyce When he is exalted. Agayne, let him that is ryche, reioyce When he is made lowe. For euen as the flower of the grasse, shall he passe awaye. For as the sunne ryseth With heate, and the grasse withereth, and his flower falleth awaye, and the beautye of the fashion of it perysheth: euen so shall the ryche man peryshe in his Wayes. Happy is the man that endureth temptation: For When he is tried, he shall receiue the crowne of lyfe, whiche the Lorde hath promysed to them that loue hym.

The Gospell.



And Iesus sayde vnto his disciples: let not youre heartes bee troubled. He beleue in God, beeleeue *Iohn.xiiii* also in me. In my fathers house are many mansions. If it were not so, I woulde haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I wyl come agayne and receiue you, euen vnto my selfe: that where I am, there may ye be also. And whither I goe, you know, and the way ye know. Thomas sayth vnto hym: Lorde, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye: Iesus sayth vnto him: I am the waye, and the trueth & the lyfe: No man cummeth to the father but by me: yf ye had knowen me, ye had knowen my father also. And now ye know him and haue seen him. Philip sayth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Iesus sayth vnto hym: haue I been so longe tyme With you, and yet hast thou not knowen me: Philip, he that hath seen me, hath seen my father: and how sayest thou then, shewe vs the father: Beleuest not thou that I am in the father, and the father in me: The wordes that I spake vnto you, I spake not of my selfe: But the father that dwelleth in me, is he that doeth the woorkes. Beeleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake. Verely, verely, I saye
Lij. vnto

Saint Barnabe Apostle.

unto you: he that beleueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father maye be glorified by the sonne. If ye shall aske any thyng in my name, I will doe it.

Saint Barnabe Apostle.

The Collect.

Lorde almightie, whiche haste indued thy holye Apostle Barnabas, with singuler giftes of thy holy goste: let vs not be destitute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honour and glorie: Throughe Iesus Christ our Lorde.

The Epistle.

Actus. xi.



Andinges of these thinges came vnto the eares of the congregation, which was in Ierusalem. And they sent furth Barnabas, that he shoulde goe vnto Antioche. Whiche when he came, and had seen the grace of GOD, was glad: and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy goost and of fayth, and much people was added vnto the Lorde. Then departed Barnabas to Tarsus, to seke Saule. And when he had founde hym, he broughte hym vnto Antioche. And it chaunced, that a whole year they had theyr conuersacion with the congregaciō there, & taught muche people: insomuche that the disciples of Antioche were the fyrst that were called Christen. In those dayes came Prophetes from the citie of Ierusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there shoulde be great dearth throughtoute all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, every man accordyng to his habilitie, purposed to sende succoure vnto the brethren whiche dwelte in Jewry: whiche thyng they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

The

Saint Barnabe Apostle.

The Gospell.



This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man then this: that a man bestowe his lyfe for his frendes. We are my frendes, yf ye doe whatsoever I commaunde you. Hencefoorth call I not you seruautes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all thynges that I haue hearde of my father, haue I opened to you: ye haue not chosen me, but I haue chose you, and ordained you to goe and brynge furth fruyte, and that youre fruite shoulde remayne: that whatsoever ye aske of the father in my name, he may geue it you. Iohn. xv.

Saint John Baptist.

The Collecte.

A Almighty God, by whose prouidence thy seruait John Baptist was wonderfullie borne, and sente to prepare the Waye of thy sonne our sauour by preachinge of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truely repente, according to his preachinge, & after his example constantly speake the truth, boldly rebuke vyce, and patiently suffre for the truethe sake: through Iesus Christe our Lorde.

The Epistle.



BE of good chere my people, O ye prophetes comforte my people, sayth your God, comforte Jerusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned that she hath receiued of the Lordes hand, sufficient correccion for al her synnes. A voyce cryed in Wyldernes prepare the Waye of the Lorde in the Wyldernes, make straight the path for our God in the desert. Let all valleyes be exalted, and euery mountaine & hyl be layde lowe: Whatso is croked let it be made straighte, and lette the roughe be made playne fieldes. For the glory of the Lorde shall appeare, and all fleche shall at once see it: for why the mouth of the Lord hath spokē it. Esay. xl.

L.iii.

The same

Saint Iohn Baptist.

The same voyce spake. Nowe crye. And the Prophete answered: What shall I crye: that all fleshe is grasse, and that all the goodlynes therof is as the floure of the fiede. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, When the breath of the Lord bloweth vpon them. Neuerthelesse, Whether the grasse wither, or that the floure fade awaye, yet the worde of our God endureth for euer. Goe vp vnto the hye hyll (O Sion) thou that bryngeste good tydynges, lyfte vp thy voyce with power. O thou preacher Ierusalem: Lift it vp without feare, and saye vnto the cities of Iuda: Beholde your God, behold, the Lord God shall come with power, and beare rule with his arme. Behold, he bryngeth his treasure with him, and his woorkes goe before him. He shall feede his flocke lyke an heardman. He shall gather the lambs together with his arme, & carye them in his bosome, and shall kyndly intrete those that beare younge.

The Gospell.

Luke. j.



Elizabethes tyme came that she should bee deliuered, & she brought forth a Sonne. And her neighbours and her cosins heard how the lord had shewed great mercy vpon her, and reioysed with her. And it fortuneth that in the eighte daye they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered and sayde: not so, but his name shall be called Iohn. And they sayde vnto her: There is none in thy kynred that is named with this name. And they made sygnes to his father, howe he woulde haue him called. And he asked for wytynge tables, and wrote, sayinge: his name is Iohn. And they meruayled al. And his mouth was opened immediately, and his tounge also, and he spake and praysed God. And feare came on all them that dwelte nye vnto him. And all these sayinges was noised abroad throughout all the hye countrey of Iewye, and they that hearde them layed them vp in theyr heartes, sayinge: What maner of chylde shall this bee: And the hand of the lord was with hym. And his father Zacharias was fylled with the holye goost, and prophecied, sayinge: Praise be the lord God

Saint Iohn Baptist.

God of Israell, for he hath visited & redeemed his people. And hath raysed vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promysed by the mouth of his holy Prophetes, whiche were sence the worlde beganne. That we shoulde be saued from our enemies, and from the hand of all that hate vs. That he woulde deale mercifullie with our fathers, and remembre his holy couenaunt. And he woulde performe the othe which he sware to our father Abraham for to forgeue vs. That we beyng deliuered oute of the handes of oure enemies, myght serue hym without feare, all the dayes of our lyfe, in suche holynesse and ryghtousnesse, as are acceptable for hym. And thou chylde shalte bee called the Prophete of the hyest: for thou shalt goe before the face of the Lorde to prepare his wayes. To geue knowledge of saluacion vnto his people for the remission of synnes. Throughe the tender mercy of our God, whereby the daye sprynge from an hye hath visited vs. To geue light to them that sate in darke-nes, and in the shadowe of death, to guyde oure feete into the waye of peace. And the chylde grewe and waxed stronge in spirite, and was in wyldernesse tyll the daye came, when he shoulde shewe hymselfe vnto the Israelites.

Saint Peters Daye.

The Collect.

A Almighty God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle saint Peter many excellēt giftes, and commaundest him earnestly to fede thy flocke: make we beseeche thee, all Bishops and Pastours diligently to preache thy holy worde, and the people obediently to folow thesame, that they maye receiue the crowne of euerlastyng glorie: through Iesus Christ our Lorde.

The Epistle.



And the same tyme Herode the kynge stretched forth his handes to vexe certayne of the congregaciō. And he kylled James the brother of Iohn with the sword. And because he sawe it pleased the Jewes, he proceded farther and tooke Peter

Actes. xij.

L. v.

also.

Saint Peters daye.

also. Then Were the Dayes of Swete bread. And When he had caught him, he put him in prielson also, and delyuered him to foure quaternions of souldiers to be kept : intendynge after Easter to bring him forth to the people. And Peter Was kept in prielson, but prayer Was made Without ceasynge, of the congregacion vnto God for him. And When Herode Woulde haue brought hym out vnto the people, the same nyght slept Peter betwene two souldiers, bound With two cheynes: and the keepers before the doze, kepte the prielson. And beholde the Angell of the Lorde Was there present, and a light shined in the habitacion. And he smote Peter on the syde, and styred him vp, sayinge: arise vp quickly. And his chaynes fell from his handes. And the Angell sayde vnto him: gyrde thy selfe, and bynd on thy sandales. And he so dyd. And he sayth vnto him: cast thy garment about thee & folow me. And he came out and folowed hym, and Wyste not that it Was trueth Whiche Was done by the Angell, but thoughte he had seen a vision. When they Were paste the fyrst and seconde Watche, they came vnto the yron gate, & leadeth vnto the citie, Whiche opened to them by the owne accorde. And they Went out, and passed thoro we one strete, and forth With the Angell departed from hym. And When Peter Was come to hym selfe, he sayde: nowe I knowe of a suertie that the Lorde hath sente his Angell, and hath deliuered me out of the hand of Herode, and from al the waytyng of the people of the Jewes.

The Gospell.

Mat. xvi.



When Jesus came into the coastes of the citie Whiche is called Cesarea Philippi, he asked his disciples sayinge: Whom do men say that I the sonne of man am? They sayd: Some saye that thou art John Baptist, some helias, some Ieremias, or one of the Prophetes. He sayth vnto the: but Whom saye ye that I am? Symon Peter answered, & sayde: Thou art Christe the sonne of the liuinge God. And Jesus answered, and sayd vnto him. Happy art thou Simon the sonne of Jonas: for flewe & bloud hath not opened that vnto thee, but my father Which is in heaue. And I saye vnto thee, that thou arte

Saint James Apostle.

art Peter: & vpon this rocke I wyl buyld my congregacion. And the gates of hell shal not preuaile against it. And I wil geue vnto thee the keyes of the kyngedome of heauen. And whatsoeuer thou byndest in earth, shal be bounde in heauen: & whatsoeuer thou locest in earth, shal be loosed in heauen.

Sainte James the Apostle.

The Collect.

Graunt, O merciful God, that as thy holy Apostle saint James, leauynge his father and all that he had, without delaye, was obedient vnto the callinge of thy sonne Iesus Christ, and folowed hym: So we, forsakynge all worldly and carnall affections, may be euermore ready to folow thy commaundementes: through Iesu Christ our Lorde.

The Epistle.



In those dayes came Prophetes from the cite of Ierusalem vnto Antioche: And there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the world, which came to passe in the Emperoure Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren whiche dwelt in Iewry: which thing they also did, and sent it to the elders, by the handes of Barnabas & Saul. At the same tyme Herode the kyng stretched forth his handes to bere certayne of the congregacion. And he kylled James the brother of John with the sworde. And because he sawe it pleased the Iewes, he proceeded farther, & toke Peter also. *Actes. xi.*

The Gospell.



hen came to him the mother of Zebedes children, with her sonnes, worshippynge him, and desyringe a certayne thyng of hym. And he sayd vnto her: What wilt thou? She sayd vnto him: Graunt that these my two sonnes may sit, the one on thy right hand, & the other on thy left, in thy kingdome. But Iesus answered & sayd: ye wote not what ye aske. Are ye able to drinke of the cup that I shal drinke of, & to be baptised with *Math. xx*

Saint Bartholomew Apostle.

With the baptisme that I am baptised with: They sayd vnto hym: We are. He sayd vnto them: ye shall drynke in dede of my cuppe, and be baptised with the baptisme that I am baptised with: but to syt on my right hande, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde: ye knowe that the Princes of the nacions haue dominion ouer them, and they that are great men, exercise auctoritie vpon them. It shall not be so among you. But whosoever wyll be great amonge you, let hym be your minister: & whosoever wyll be chief among you, let hym be your seruaunt. Euē as the sonne of man came not to be ministered vnto, but to minister, & to geue his lyfe a redēpcion for many.

Saint Bartholomewe.

The Collecte.

O Almyghty and euerlastyng God, whiche haste geuen grace to thy Apostle Bartholomewe truelye to beleue, and to preache thy worde: graunt we beseeche thee vnto thy churche, both to loue that he beleued, and to preache that he taught: through Christ our Lorde.

The Epistle.

Actes. v.



In the handes of v Apostles, were many signes & wonders shewed among the people. And they were al together with one accord in Salomōs porch. And of other durste no man ioynē hym self to them: neuerthelesse the people magnified them. The numbze of them that beleued in the Lorde, both of men and women, grewe more and more: insomuche that that they brought the sycke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myght shadowe some of thē. There came also a multitude out of the cities rounde aboute, vnto Ierusalem, brynginge sicke folkes, and them whiche were vexed w vncleane spirites: And they were healed euery one.

The Gospell.

And



And there was a stryfe amonge them, which of *Luk. xxij.* the would seme to be the greatest. And he sayde vnto them: the kynges of nacions reygne ouer them, and they that haue auctoritie vpon them, are called gracious Lordes: But ye shall not so bee. But he that is greatest amonge you, shall bee as the yonger: and he that is chief, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrereth. He are they which haue bydden wyth me in my temptacions. And I appoynt vnto you a kyngdō, as my father hath appoynted vnto me, that ye maye eat and drynke at my table in my kyngedome, and sit on seates iudgeinge the twelue Tribes of Israell.

Saint Mathewe.

The Collect.

A Linightye God, which by thy blessed sonne dyddest call Mathew from the receypte of custome to bee an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires, and inordinate loue of riches, and to folowe thy sayde sonne Iesus Christe: Who lyueth and reygneeth, &c.

The Epistle.



Synge that we haue suche an offyce, euen as God hath had mercy on vs, we goe not out of *ij. Cor. iij.* kynde, but haue caste from vs the clokes of vn-honestye, and walke not in craftines, neither handle we the worde of God deceyptfullye, but open the trueth, and reporte oure selues to euery mans conscience in the syght of God. If oure Gospell be yet hyd, it is hyd amonge them that are loste, in whome the God of this worlde hath blynded the myndes of them which beleue not, lest the lyght of the Gospell of the glory of Christ (whiche is the Image of God) should shyne vnto them. For we preache not our selues, but Christ Iesus to be the Lorde, & our selues your seruautes, for Iesus sake. For it is God that comaundeth the light to shyne out of darkenes, which hath shyned in
our

Saint Mathewe.

oure heartes, for to geue the lyghte of the knowledg of the
glory of God, in the face of Iesus Christ.

The Gospell

Math. ix.



And as Iesus passed forth from thence, he sawe
a man (named Mathew) sittinge at the receipt
of custome, and he sayde vnto hym: folowe me.
And he arose and folowed hym. And it came to
passe as Iesus sate at meat in his house: behold,
manye Publicans also and synners that came, sate downe
with Iesus and his disciples. And when the Phariseis sawe
it, they sayde vnto his disciples: Why eateth youre maister w
Publycans and synners? But when Iesus hearde that, he
sayde vnto them: They that be stronge nede not the phisici-
on, but they that are sycke. Goe ye rather and learne what
that meaneth: I wyll haue mercye, and not sacrifice: for I
am not come to call the ryghteous, but synners to repen-
taunce.

Saint Michaell and

all Aungels.

The Collect.

Verlastynge God, which hast ordeyned and constituted
the seruices of all Aungels and men in a wonderfull or-
der: mercyfully graunt, that they whiche alwaye doe thee
seruyce in heauen, may by thy appoyntmente succoure and
defend vs in earth: through Iesus Christ our Lord. &c.

The Epistle.

Apo xij.



Here was a greate battayle in heauen: Michael
and his Aungels fought with the Dragon, and
the Dragon fought with his Angels, and pre-
uayled not, neyther was theyr place found any
more in heauen. And the greate Dragon, & olde
Serpente, called the deuyll and Sathanas, was caste oute,
whiche deceyueth all the worlde. And he was caste into the
earth, & his Angels were cast out also with him. And I heard
a loude voyce, sayinge: in heauen is nowe made saluacion &
strēgth, & the kingdom of our god, & the power of his Christ.

For

Saint Michael and all Angels.

For the accuser of our brethren is caste downe, whiche accused them before God day and night. And they ouercame him by the bloud of the lambe, and by the word of theyr testimonye, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuyll is come downe vnto you, whiche hath greete wrath, because he knoweth that he hath but a shorte tyme.

The Gospell.



And the same tyme came the disciples vnto Iesus, saying: Who is the greatest in the kyngedome of heauen? Iesus called a chylde vnto hym, & sette hym in the myddest of them, and sayd: Verely I say vnto you, except ye turne & become as chyl-Mat. xviijdren, ye shall not entre into the kyngedome of heauen. Whosoever therfore humbleth hym selfe as this chylde, that same is the greatest in the kyngedome of heauen. And whosoever receiueth suche a chylde in my name, receiueth me. But who so doeth offende one of these litle ones whiche beleue in me, it were better for hym that a myllstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the man by whom the offence cometh. Wherefore, yf thy hande or thy foote hynder thee, cut him of, and cast it from thee. It is better for thee to entre into lyfe halte or maymed, rather then thou wouldeste (hauinge two handes or two fete) bee cast into everlasting fyre. And if thyne eye offende thee, plucke it out, and cast it from thee: It is better for thee to entre into lyfe with one eye, rather then (hauinge two eyes) to be cast into hel fyre. Take heed that ye despise not one of these litle ones. For I say vnto you: that in heauen their Angels do alwayes behold the face of my father, whiche is in heauen.

Saint Luke the Euangelist.

The Collect.

Almighty God which calledst Luke the phisician whose prayse is in the gospel, to be a phisician of the soul: it may please

Sainct Luke the Euangelist.

please thee by the hollosme medicines of his doctrine, to heale
all the diseases of oure soules: through thy sonne Iesu Christ
our Lorde.

The Epistle.

4. Tim. ii.



Atche thou in all thinges, suffre afflictions, do
the worke througely of an Euangelist, fulfyll
thine office vnto the vttermoste: bee sobre. For
I am nowe ready to be offered, and the tyme of
my departynge is at hande, I haue foughte a
good fight, I haue fulfilled my course, I haue kept the faith.
From henceforth there is laide vp for me a crowne of righte-
ousnes, whiche the Lorde (that is a ryghteous iudge) shall
geue me at that daye: not to me onely, but to all the that loue
his comynge. Doe thy dyligence, that thou mayest come
worthly vnto me. For Demas hath forsaken me, and loueth
this present world, and is departed vnto Chessalonica, Cres-
cens is gone to Galacia. Titus vnto Dalmacia, onelye Lu-
cas is with me. Take Marke and bringe him with thee, for
he is profitable vnto me for the ministracion: And Tichicus
haue I sente to Ephesus. The cloke that I lefte at Troada
with Carpus, when thou comest bringe with thee, and the
booke, but speciallye the parchment. Alexander the copper-
smith dyd me much euyl: the Lord rewarde hym according
to his dedes, of whom bee thou ware also: For he hath great-
ly withstande our woordes.

The Gospell.

Luke x.



The Lorde appoynted other seuentie (and two)
also, and sente them two and two before him
into euery citie and place, whither he him selfe
woulde come. Therfore he sayd vnto them: the
haruest is great, but the labourers are few. Pray
ye therfore the Lord of the haruest, to sende forth labourers
into the haruest. Go your wayes: behold, I send you forth as
lambes amonge wolues. Beare no wallet, neither scrip, nor
shoes, and salute no man by the way: into whatsoeuer house
ye entre, fyrste say: peace bee to this house. And if the sonne of
peace bee there, your peace shall rest vpon him: yf not, it shall re-
turne

Simon and Jude Apostles.

turne to you againe. And in the same house tarye styll, eating
and drynkinge suche as they geue. For the labourer is wor-
thy of his rewarde.

Simon & Jude Apostles.

The Collect.

Almighty God, whiche hast buylded thy congregacion
vpon the foundation of the Apostles and Prophetes, Je-
su Christe hym selfe beyng the head corner stone. graunte vs
so to be ioyned together in vnitie of spirite by theyr doctryne,
that we maye be made an holye temple acceptable to thee:
through Jesu Christ our Lorde.

The Epistle.



Iudas the seruaunt of Jesu Christ, the brother
of James: to them whiche are called and san-
ctified in God the father, and preserued in Je-
su Christ: Mercye vnto you, and peace & loue
be multiplied. Beloued, When I gaue all dili-
gence to wyte vnto you of the common saluacion, it was
nedefull for me to wyte vnto you, to exhorte you that ye
shoulde continuallye labour in the fayth, whiche was once
geuen vnto the sainctes. For there are certayne vngodly men
craftely crept in, of whiche it was written afore tyme vnto
suche iudgement. They turne the grace of our god vnto wa-
tonnes, & denye god (whiche is the onely Lorde) & our Lorde
Jesu Christ. My minde is therefore to put you in remembraunce
forasynuche as ye once knowe this, how that the Lord (after
that he had deliuered the people out of Egypt) destroyed them
whiche after beleued not. The Angels also whiche kept not
theyr fyrst state, but left theyr owne habitation, he hath reser-
ued in euerlasting chaynes vnder darkenesse, vnto the iudge-
ment of the greate daye: euen as Sodom and Gomor, and
the cities about them, which in lyke maner defyled theselues
with fornicacion, and folowed straunge fleme, are set forth
for an example, and suffre the payne of eternal fyre: lyke wise
these beeyng deceyued by dreames, defile the fleme, despise ru-
lers, & speake euyl of them that are in auctoritie.

Jude. i.

The

Simon and Iude Apostles.

The Gospell.

Iohn. xv.



Ihis commaunde I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the word that I saye vnto you: the seruant is not greater then the Lorde. If they haue persecuted me, they wyll also persecute you. If they haue kept my sayinge, they wyll kepe yours also. But all these thinges wyll they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothyng to cloke theyr synne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man dyd, they shoulde haue had no synne. But nowe haue they both seen and hated, not onely me, but also my father. But this happeneth, that the sayinge mighte be fulfilled that is written in theyr lawe: They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, euen the spirite of trueth (whiche procedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the begynninge.

ALL Sainctes.

The Collecte.

Almighty God, whiche haste knytt together thy elect in one Communion and feloweship, in the mystical body of thy sonne Christ oure Lorde: graunt vs grace so to folowe thy holy Sainctes in all vertues, and godly lyuing, that we maye come to those inspeakeable ioyes, which thou hast prepared for them that vnfaynedly loue thee: Through Jesus Christ our Lorde,

The Epistle.

Beholde



BEhold, I John sawe another Aungell ascende *Apoc. viij.* from the rylinge of the Sunne, whiche hadde the seale of the lyvinge God, and he cried wyth a loude voyce to the foure Aungels (to whome power was geuen to hurt the earth and the sea) sayinge: Hurte not the earth, neyther the sea, neither the trees, tyll we haue sealed the seruauntes of our God in theyr foreheades. And I heard the numbre of them which were sealed: and there were sealed an. C. and. xliij. M. of al the tribes of the chyldren of Israell.

Of the trybe of Iuda were sealed. xij. M.

Of the trybe of Ruben were sealed. xij. M.

Of the trybe of Gad were sealed. xij. M.

Of the trybe of Aser were sealed. xij. M.

Of the trybe of Neptalim were sealed. xij. M.

Of the trybe of Manasses were sealed. xij. M.

Of the trybe of Symeon were sealed. xij. M.

Of the trybe of Leui were sealed. xij. M.

Of the trybe of Isachar were sealed. xij. M.

Of the trybe of Zabulon were sealed. xij. M.

Of the trybe of Ioseph were sealed. xij. M.

Of the trybe of Benjamin were sealed. xij. M.

After this I behelde: and loe, a great multitude (whiche no manne can nownbre) of all nacions and people, & toungues, stode before the seate, and beefore the lābe, clothed with longe whyte garmentes, and Palmes in theyr handes, and cryed with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our God, and vnto the lambe. And all the Aungels stode in the compasse of the seate, and of the elders, and the foure bestes, and fell before the seate on theyr faces, and worshypped God, sayinge: Amen. Blessinge, and glorie, and wysdom, and thanke, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospell.

Iesus

Math . v.



Jesus seeinge the people, Wente vp into the mountayne: & When he Was set, his disciples came to him, and after that he had opened his mouth, he taughte them, sayinge: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meke, for they shall receiue the enheritance of the earth. Blessed are they whiche hungre and thyrst after rightzousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obtayne mercye. Blessed are the pure in hearte, for they shall see God. Blessed are the peacemakers, for they shall be called the chyldren of God. Blessed are they whiche suffre persecucion for righteousnes sake, for theirs is the kyngdome of heauen. Blessed are ye whē men reuyle you and persecute you, and shall falselye saye all maner of euyl sayinges agaynste you for my sake: reioyce and bee gladde, for greate is youre rewarde in heauen. For so persecuted they the p̄phetes whiche were before you.

(?)

The order for the administration of the Lordes

Supper or holyc
Communion.



Many as entende to be partakers of the holyc Communion, shall sygnifie theyr names to the Curate ouer nyghte, or els in the morninge, afore the begynninge of morninge prayer, or immediatly after.

And yf any of those be an open and notorious euill lyuer, so that the congregacion by hym is offended, or hane done anye wronge to hys neyghbours, by woorde or

deede: The Curate hauinge knowledge thereof, shall call hym, and aduertise hym, in anye wyse not to presume to the Lordes Table, vntyll he haue openly declared hym selfe to haue truly repented, and amended hys former naughtye lyfe, that the congregacion maye thereby be satisfied, whiche afore were offended: and that he hane recompensed the parties, to whome he hath done wronge vnto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conveniently maye.

The same ordre shall the Curate vse, with those, betwixte whome he percepueth malice and hatred to rayne, not sufferinge them to be partakers of the Lordes table, vntyll he knowe them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, all that the other hath trespassed agaynst hym, and to make amendes, so that he hym selfe hath offended, & the other partie wyll not be perswaded to a godly vnitie, but remaine still in hys frowardnesse and malice: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

The Table hauyng at the Communion tyme a sayze white linnen clothe vpon it, shall stande in the body of the Church, or in the chauncell, where Morninge prayer, and Eueninge prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer with this Collete folowinge.

G. t.

Almightie

The Communion.



Almightie god, vnto whom all heartes be open, all desyres knownen, and from whom no secretes are hid: cleanse the thoughtes of oure heartes by the inspiration of thy holy spirit, that we may perfectly loue thee, & wortheleue magnifie thy holy name: through Christ our lord. Amen.

¶ Then shal the Priest rehearse distinctly all the .x. Commandementes: and the people knelyng, shal after euery Commandement aske Gods mercy for theyr transgression of thesame, after thys sorte.

Ministre.

God spake these wordes, and sayd: I am the Lorde thy God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercye vpon vs, and encline oure heartes to kepe thys lawe.

Ministre.

Thou shalt not make to thy selfe any graven ymage, nor the lykenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earthe. Thou shalt not bowe downe to them, nor worshippe them: for I the lorde thy god am a gelous god, and visite the synne of the fathers vpon the childe, vnto the thirde and fourth generacion of them that hate me, and shewe mercy vnto thousandes in them that loue me and keepe my commandementes.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Ministre.

Thou shalt not take the name of the Lorde thy God in vayne: for the lorde will not holde him guiltles that taketh thys name in vayne.

People.

Lorde haue mercy vpon vs, and encline our.

Ministre.

Remembre that thou kepe holy the Sabboth daye. vi. dayes shalt thou labour and doe all that thou haste to doe, but the seuenth daye is the sabboth of the lorde thy God.

The Communion.

God. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunt, and thy maide seruaunt, thy Catel, & the straunger that is within thy gates: for in. vi. dayes the lord made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. wherfore the Lorde blessed the seuenth day and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Honoure thy father and thy mother, that thy daies may be long in the land which the lord thy god geueth thee.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not commyt adulterye.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not beare false witnesse agaynste thy neighbour.

People.

Lorde haue mercy vpon vs and encline our heartes to kepe thys lawe.

Ministre.

Thou shalt not couet thy neighbours house . Thou shalt not couet thy neighbours wife, nor his seruaunte, nor hys mayde, nor hys ore, nor hys asse, nor any thyng that is hys.

People.

Lorde haue mercy vpon vs, and write al these thy lawes in our heartes we beseeche thee.

M.ii.

¶ Then

The Communion.

Then shall folowe the Collecte of the daye with one of these two Collectes folowynge for the king: the Priest standing vp and saying.

Let vs praye.

Priest.



Almightie God, whose kingdome is everlastyng, and power infinite: haue mercye vpon the whole congregaciō, and so rule the heart of thy chosen seruaunte Edward the sixthe, our kyng and gouernour, that he (knowynge whose minister he is) maye aboue all thynges seeke thy honoure and glory: and that we his subiectes (duely consideringe whose auctoritie he hath) maye faithfully serue, honor, and humbly obey him, in thee, and for thee, accordinge to thy blessed worde and ordinaunce: Throughe Iesus Christ our lord: who with thee, and the holy gost, liueth & reigneth ever one god, world without end. Amen



Almightie and everlastyng god, we be taught by thy holy word, that the heartes of kinges are in thy rule and gouernaunce, & that thou doest dispose, and turne the as it semeth best to thy godly wisdom: we humbly beseeche thee, so to dispose and gouerne the hearte of Edward the sixth, thy seruaunt, our king and gouernour, that in all his thoughtes, wordes, and workes, he maye ever seeke thy honor and glory, and stude to preserve thy people committed to his charge, in welth, peace, and godlines. Graunte this O mercifull father, for thy deare sonnes sake Iesus Christ our Lorde. Amen.

Immediatly after the Collectes, the priest shall reade the Epistle, begynnynge thus.

The Epistle wrytten in the.

Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel, wrytten in the.

Chapter of.

And the Epistle and Gospel beyng ended, shall sayde the Crede.



Believe in one god, the father almighty maker of heauen and earth, and of all thynges visibill and inuisibill: And in one Lorde Iesu Christ, the onely begotten sonne of GOD, begotten

The Communion.

gotten of his father before al worldes: god of god, lighte of light, very god of very god: begottē, not made, being of one substance with the father, by whom all thynges were made. who for vs men and for our saluacion, came down from heauen, and was incarnate by the holy gost, of the virgin Mary, and was made man: and was crucified also for vs, vnder Poncius Pilate. He suffred and was buried, and the thyrde day he arose again according to the scriptures: and ascended into heauen, and sitteth at the right hand of the father. And he shall come again with glory, to iudge both the quicke & the dead: whose kyngdome shall haue none ende. And I beeleue in the holy gost, the Lorde and geuer of lyfe, who procedeth frō the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholyke and Apostolike churche. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurreccio of the dead, and the life of the worlde to come. Amen.

After the Crede, if there be no sermon, shall folowe one of the homelies already set forth, or hereafter to be set forth by comune auctoritie.

After suche sermon, homelie, or exhortacion, the Curate shall declare vnto the people whether there be any holpe dayes or fasting daies the weke folowing: and earnestly exhorthe them to remembre the poore, saying one or moe of these sentēces folowing, as he thinketh most cōuenient by his discrecion.

Let your light so shine before mē, that they may see your good workes, & glorifie your father whiche is in heauen. Math. v.

Lay not vp for ycur selues treasure vpon y^e earth where the rust and moth doeth corrupt, & where theues breake through & steale. But lay vp for youre selues treasures in heauen, where neither rust nor moth doeth corrupte, and where theues doe not breake through and steale. Math. vi.

Whatsoever you woulde that men shoulde doe vnto you euen so doe vnto them: for this is the lawe and the Prophetes. Math. vii.

Not every one that sayth vnto me, lord lord, shall enter Math. vii.
Q. iii. ter

The Communion.

te r into the kyngdome of heauen: but he that doeth the wyll of my father whiche is in heauen.

Luk. xix. Zache stode forth, and said vnto the lord: behold lord, the half of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore foure folde.

i. Cor. ix. who goeth a warrefare at any tyme of his own cosse: who planteth a vineyarde, and eateth not of the fruite thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke.

i. Cor. ix. If we haue sown vnto you spiritual thynges, is it a great matter, if we shall reape your worldly thynges?

i. Cor. ix. Doe ye not knowe, that they whiche minister aboute holy thynges, liue of the sacrifice? They which waite of the altare, are partakers with the altare. Euen so hath the lord also ordained, that they which preache the gospel, should lyue of the gospell.

ii. Cor. ix. He which soweth little, shall reape little: and he that soweth plenteously shall reape plenteously. Let euery man doe accordyng as he is disposed in his hearte, not grudg-
geing, or of necessitie: for God loueth a cherefull geuer.

Gala. vi. Let him that is taught in the word, minister vnto him that teacheth, in all good thinges. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape.

Gala. vi. Whyle we haue tyme, let vs doe good vnto all men, & specially vnto the, whiche are of the household of faith.

i. Tim. vi. Godlynes is great riches, if a man be contented with that he hath: for we brought nothyng into the worlde. neyther may we cary any thyng out.

i. Tim. vi. Charge them which are riche in this worlde, that they be ready to geue, & glad to distribute: laying vp in store for themselves a good foundation against the tyme to come, that they may attayne eternall lyfe.

Heb. vi. God is not vnrighteous, that he wyll forgeatte youre workes and labour that procedeth of loue: whiche loue ye haue shewed for hys names sake, whiche haue ministered vnto saintes, and yet doe minstre.

To

The Communion.

To doe good, and to distribute, forget not: for with ^{Heb. xiii.} such sacrifices God is pleased.

Whoso hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from hym, how dwelleth the loue of god in hym? ^{i. Iohn. iiii.}

Geue alimose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned away from thee. ^{Tob. iiii.}

Be mercifull after thy power. If thou hast muche, geue plenteously: If thou hast litle, doe thy diligence gladly to geue of that litle: for so gathereste thou thy selfe a good rewarde, in the day of necessitie. ^{Tob. iiii.}

He that hath pietie vpon the poore, lendeth vnto the lord: & loke what he laith out, it shalbe payed him again. ^{Pro. xix.}

Blessed be the man that prouideth for the sicke and needy, the Lord shall deliuer hym in the tyme of trouble. ^{psal. lxi.}

¶ Then shal the Church wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens bore: and vpon the offering daies appointed, euery man and woman shall paye to the curate the due and accustomed offeringes: after whiche done, the priest shal saye.

Let vs praye for the whole state of Christes Church militant here in earth.



Almightie and everliuing God, which by thy holy Apostle haste taught vs to make prayers and supplications, and to geue thanks for all men: we humbly beseeche thee moste mercifully to accepte oure alimose, and to receyue these our prayers whiche we offre vnto thy diuine Maiestie: beseeching thee to inspire continuallye, the vniuersal church with the spirite of trueth, vnitie and concord: and graunt that al they that doe confesse thy holy name, maye agree in the trueth of thy holy worde, and lyue in vnitie and Godly loue. we beseeche thee also to saue and defende all Christian kynges, Princes, and gouernours, and specially thy seruant, Edward our king, that vnder hym we may be godly and quietly gouerned: ^{Yf there be none alimose geue vnto the poore, than shal thy wordes of accepting our almes be lefte oute vnlayed.}

D. iiii. and

The Communion.

and graunt vnto his whole counsaile, and to al that be put in auctoritie vnder him, that they may truly and indifferently minister iustice, to the punishmēt of wickednes and vice, and to the maintenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to al Bishops, pastoures and Curates, that they may bothe by their life and doctrine set forth thy true and lyuely worde, & rightly and duely administer thy holye Sacramentes: and to al thy people geue thy heauenly grace, & especially to this congregacion here presente, that with meke heart and due reuerence, they maye heare & receiue thy holy word, truly seruing thee in holines & righteoussnes al the dayes of theyr lyfe. And we most humbly beseeche thee of thy goodnes (O lord) to comfort & succour al thē which in this transitory lyfe be in trouble, sorrow, nede, sickenes, or any other aduersitie: Graunt this O father for Iesus Chrystes sake our onely mediatoure and advocate. Amen.

Then shal folowe this exhortacion, at certaine times when the Curate shal see the people negligent to come to the holy Communion.



Ye be come together at this tyme derely beloued brethren, to fede at the lordes supper, vnto the which in Goddes behalfe I bidde you all that be here presente, and beseeche you for the Lorde Iesus Chrystes sake, that ye wyll not refuse to come thereto, being so louingly called and bydden of God hymself. Ye knowe how greuouse and vnkynde a thing it is, whē a man hath prepared a riche feast, decked his table with all kynde of prouision, so that there lacketh nothyng but the geastes to syt downe: and yet they whiche bee called, without any cause mooste vnthankefully refuse to come. which of you in suche a case would not be moued: who woulde not thynke a greate iniurye and wronge done vnto hym: wherfore most derely beloued in Chryst, take ye good hede, lest ye with drawing your selues from this holy supper, prouoke Gods indignacion agaynste you. It is an easyc matter for a man to saye, I wyll not Communicate,

The Communion.

communicate, because I am otherwise letted with worldlye busynes: but suche excuses be not so easely accepted and allowed before God. If any man saye, I am a greivouse synner, and therefore am afrayed to come: wherfore the doe you not repent & amend: when God calleth you, be you not ashamed to saye you wyl not come: when you should returne to God, wyl you excuse your selfe and say that you be not readye: Consydre earnestlye with youre selues howe litle suche feyned excuses shall auayle before God. They that refused the feaste in the gospell, because they had boughte a farme, or woulde trye theyr yokes of oxen, or because they were maried, were not so excused, but counted vnworthy of the heauenly feaste: I for my parte am here presente, and according vnto mine offyce, I bydde you in the name of God, I call you in Chyistes behalfe, I exhorte you, as you loue youre owne saluacion, that ye wyl be partakers of thys holy Communion. And as the sone of god did vouchesafe to yelde vp his soule by death vpon the Crosse for your health: euē so it is youre ductie to receiue the Communion together in the remembraunce of hys death, as he hymselfe commaunded. Nowe if you wyl in nowise thus dooe, consydre with your selues howe greate iniurye you doe vnto God, and howe sore punyshmente hangeth ouer your heades for thesame. And wheras you offend god so sore in refusing thys holy Banquet, I admonish, exhort, and beseeche you, that vnto thys unkyndnes ye will not adde any more. whiche thyng ye shal doe, if ye stande by as gasers and lokers on them that doe Communicate, and be no partakers of thesame youre selues. For what thing can this be accounted els, the a further cōtempt and unkindnes vnto god: Truly it is a great vnthankfulness to saye naye when ye bee called: but the faulte is muche greater when men stande by, and yet wyl neither eate nor drynke thys holy Communion with other. I pray you what can this bee els, but euen to haue the mysteries of Chyist in derision: It is said vnto all: Take ye
and

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and eate. Take and drinke ye al of this: doe this in remembrance of me. with what face then, or with what countenance shal ye heare these wordes: what wil this be els but a neglectyng, a despising, & mockinge of the Testament of Christ: wherfore, rather then you shoulde so doe, depart you hence and geue place to thē that be godly disposed. But whē you depart, I beseeche you, pondre with your selues from whom you depart: ye departe frō the lordes table, ye depart from your brethzen, and from the banquet of most heauenly fode. These thynges if ye earnestly cōsidre, ye shal by gods grace returne to a better mind, for the obtaining wherof, we shal make our hūble peticiōs, while we shal receiue the holy Cōmunion.

And some tyme shalbe layed this also, at the discrecion of the Curate.



Dearely beloued, forasmuche as our duety is to rendre to Almighty god our heauenlye father most hartly thākes, for that he hath geuen his sonne our sauour Jesus Christ, not onely to die for vs, but also to be oure spirituall fode and sustenance, as it is declared vnto vs, aswel by gods word, as by the holy Sacramentes of his blessed body & bloud, the whiche being so comfortable a thing to thē which receiue it worthely, and so daungerous to them that wyl presume to receiue it vnworthely: My duetie is to exhorste you to considre the dignitie of the holy mystery, and the great perel of the vnworthy receiuing thereof, and so to searche & examine your own consciences, as you should come holy & cleane to a most Godly and heauenly feast: so that in no wyse you come but in the mariage garmente, required of God in holy scripture: and so come and be receiued, as worthy partakers of such a heauenly table. The way & meanes therto is: First to examine your liues & conuersacion by the rule of gods commaundementes, and wherinsocuer ye shal perceiue your selues to haue offended, eyther by wil, word, or dede, there bewaile your owne sinful lyues, confesse

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confesse your selues to almightie God with full purpose of amendement of lyfe. And if ye shal perceiue youre offences to be such, as be not only agaynst God, but also agaynst your neighbours: the ye shal reconcile your selues vnto them, readye to make restitution & satisfaction according to the vttermost of your powers, for all iniuries & wronges done by you to any other: and likewise being readye to forgiue other that haue offended you, as you would haue forgiuenes of your offences at gods hand: for otherwise the receiuing of the holy Communion, doth nothing els but encrease your damnaciō. And because it is requisite that no mā shoulde come to the holy Communion but with a full trust in Gods mercye, & with a quiet conscience: therefore if there be any of you whiche by the meanes aforesaid, cannot quiet his own conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of Gods word, & open his griefe; that he may receiue such gostly counsaile aduise, and comfort, as his conscience may be relieved: & that by the ministry of gods word, he may receiue comfort & the benefite of absoluciō, to the quieting of his conscience, & aduoiding of al scruple & doubtfulnes.

Then shall the priest say thys exhortacion.



Dearly beloued in the lord: ye that mynde to come to the holy Communion of the body & bloud of our sauiour Christ, muste consider what S. Paul writeth to the Countians, how he exhorteth all persons diligentely to trye and examine theselues, before they presume to eate of that bread, and drinke of that cup: for as the benefyte is great if with a truly penitent hearte and liuely fayth, we receiue that holy Sacrament, (for the we spiritually eate the fleshe of Christ, and drynke hys bloude, then we dwel in Christ and Christ in vs, we be one with Christ, & Christ with vs:) so is the daunger great, if we receiue thesame vnworthely. For then we be gilty of the bodye and bloud of Christ our sauiour. we eate and drinke our
owne

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own damnacion, not considering the Lodes body, we
kindle Goddes wrath agaynste vs, we prouoke hym to
plague vs with diuerse diseases, and sondre kyndes of
death. Therefore, yf any of you be a blasphemer of God,
an hinderer or slaunderer of hys worde, an adulterer, or
be in malice or enuie, or in any other greuous cryme, be-
wyle your synnes, and come not to thys holy Table;
lest after the takyng of that holy Sacrament, the deuill
entre into you, as he entred into Judas, and fill you full
of al iniquities, and bring you to destruccion, both of bo-
dy and soule: Judge therefore your selues (brethren) that
ye be not iudged of the lord. Repente you truely for your
synnes paste, haue a liuely and stedfast fayth in Chyste
our Sauour. Amende your lyues, and be in perfect cha-
ritie with all men, so shall ye be mete partakers of those
holy misteries. And aboue all thinges, ye must geue most
humble and hartie thanks to God the father, the sone,
and the holy gost, for the redempcyon of the worlde, by
the death and passion of our Sauoure Chyst both god
and man: who did humble hymselfe, euen to the deathe
vpon the Crosse for vs miserable synners, which lay in
darkenes and shadow of death, that he mighte make vs
the childzen of god, and exalte vs to euerlastynge lyfe.
And to thende that we shoulde alwaye remembre the
excedyng great loue of our Faister and onely Sauour
Jesu Chyste, thus dying for vs, and the innumerable
benefites (which by his precious bloudshedding,) he hath
obteyned to vs, he hath instituted and ordayned holy
misteries, as pledges of his loue, and continuall remem-
braunce of hys death, to our greate and endles comfort.
To hym therefore with the father and the holy goste,
let vs geue (as we are most bounde) continual thanks:
submitting our selues wholly to hys holy will and plea-
sure, and studying to serue hym in true holines and righ-
teousnesse all the dayes of our lyfe. Amen.

¶ Then shal the Priest saye to them that come to receiue
the holy Communion.

You

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You that doe truely and earnestly repente you of youre synnes, and bee in loue and charitie with your neighbours, and entend to leade a newe lyfe, folowynge the commaundementes of god, and walking from henceforth in his holy waies: Drawe nere, and take this holy Sacramente to youre comfort: make your humble confession to almightie god before this congregacion here gathered together in hys holy name, mekely knelyng vpon your knees.

Then shal this general confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneling humbly vpon theyr knees.



Almightie god, father of our lord Iesus Christ, maker of all thynges, Judge of all menne, we knowledg and bewaile our manifold synnes and wyckednesse, whiche we from tyme to tyme moste greuously haue committed, by thoughte, word and dede, againste thy deuine Maiestie: prouoking most iustly thy wrath and indignacyon agaynste vs: we doe earnestlye repente, and bee hartely sorre for these oure misdoynge: the reimeibraunce of them is grieuouse vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercy vpon vs moste mercifull father, for thy sonne our Lord Iesus Chrystes sake: forgeue vs al that is past, and graunte that we maye euer hereafter, serue and please thee, in newnesse of lyfe, to the honoure and glory of thy name: Thronghe Iesus Chryste our Lorde. Amen.

Then shal the Priest or the Bisshop (being present) stand vp, and turning himself to the people, say thus.



Almightie God our heauenly father, who of hys great mercy, hath promysed forgeuenes of synnes to al them, whiche with hartie repentaunce and true fayth turne vnto him: haue mercy vpon you, pardon and delyuer you from all youre synnes, confirme and strength you in all goodnesse, and brynge you to euerlasting lyfe: thronghe Iesus Chryste our Lorde. Amen.

Then

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Then shal the priest also saye.

Hear what comfortable wordes our sauoure Chyrste sayth, to al that truly turne to hym.

Come vnto me all that trauaile and be heauy laden, and I shall refresh you. So god loued the worlde, that he gaue hys only begottē sone, to thend that all that be- lieue in him, should not perish, but haue life euerlastyng.

Hear also what saint Paul sayeth.

Thys is a true saying, and worthy of al men to be re- ceived, that Iesus Chyrste came into the worlde to saue synners.

Hear also what Saint John sayeth.

If any man synne, we haue an aduocate with the fa- ther, Iesus Chyrst the righteous, and he is the propitya- tion for our synnes.

After the whiche, the priest shal procede, saying.
Lyfte vp your heartes.

Answer.

We lyfte them vp vnto the Lorde.

Priest.

Let vs geue thanks vnto our Lorde God.

Answer.

It is mete and right so to doe.

Priest.

It is very mete, righte, and dure bounden duetie, that we should at al tynes, & in al places, geue thanks vnto thee, O Lord holy father, almightie euerlastynge God.

Here shall folowe the proper Preface, accoꝝdinge to the tyme, yf there be any specially appointed: or els immediatly shall folowe. Therfoze with Angelles. &c.

Proper Prefaces.

Upon Christmas daye, and seuen dayes after.



Because thou diddest geue Iesus Chyrst, thyne onely sonne, to be borne as thys daye for vs, who by the operacion of the holy goste, was made very man, of the substance of the Vir- gin Mary his mother, and that without spot of
of

Propre p[re]f[ac]es.

of synne, to make vs cleane from all synne. Therefore. &c.
Upon Easter daye, and seven dayes after.

Rat chiefly are we bounde to praye thee for the glorious resurrection of thy sonne Iesus Christ our lord: for he is very p[er]fect lamb, which was offered for us, and hath taken awaye the synne, of the worlde, who by his death hath destroyed death, and by his risinge to lyfe, agayne, hath restored to vs euerlastyng lyfe. Therefore. &c.

Upon the Ascencion daye, and seven dayes after.

Through the moste dere beloued sonne, Iesus Christ our Lorde, who after his moste glorious resurrection, manifestly appered to all his A- p[osto]les, and in their syght ascended by into heauen, to prepare a place for vs, & where he is, thether myghte we also ascend, & reigne with him in glory. Therefore with. &c.

Upon Whitundaye, and feredayes after.

Through Iesus Christe our Lorde, accordyng to whole most true promise, the holy gost came down this day from heauen, with a sodayne great sounde, as it had been a mighty wynde, in the lykenesse of fyer tongues, lightinge vpon the A- p[osto]les, to teache them, and to leade them to all trueth, geuing them both the gyft of diuerse languages, and also boldnes with feruente zeale, constantlye to preache the Gospell vnto all nacions, whereby we are broughte oute of darkenesse and erreure, into the cleare lighte and true knowledge of thee, and of thy sonne Iesus Christ. Therefore with. &c.

Upon the feast of Trinitie onely.

It is very mete, right, and our bounden duety, that we should at all tymes, and in all places, geue thanks to thee, O Lorde, almightie and euerlastyng god, which art one god, one Lorde, not one only person, but thre persons in one substance: for that whiche we beleue of the glory of the father, the- same we beleue of the sonne, and of the holye gho[st], withoute

Propre p̄fates.

without any difference or inequality. Therfore with, &c.

After whiche p̄fate, shall folowe immediatly.

[Therfore with Angelles and Archangelles, & with all the company of heauen, we laude and magnify thy glorious name, evermore prayſing thee, and ſaying. holy holy, holy, Lord god of hoſtes: heauen and earth are full of thy glory: glory be to thee, O Lord moſt hygh.

Then ſhal the prieſt, kneeling down at Gods boarde, ſay in the name of al them that ſhal receiue the Communion, this prayer folowynge.



We doe not preſume to come to thys thy table (O mercifull Lord) truſtinge in oure owne righteouſnes, but in thy manifolde and great mercies: we be not worthy ſo muche as to gather by the crumes vnder thy table, but thou art theſame Lord, whole propertie is alwayes to haue mercy: graunt vs therfore (gracious Lord) ſo to eate the fleſhe of thy dere ſonne Jeſus Chriſt, & to drinke his bloud, that our ſinfull bodies may be made cleane by his body, and our ſoules waſhed through his moſt precious bloud: & that we may evermore dwell in him, & he in vs. Amen.

Then the prieſt ſtanding vp, ſhal ſay as foloweth.



A mightie god our heauenly father, which of thy tender mercy diddeſt geue thyn only ſonne Jeſus Chriſte, to ſuffre death vpon the croſſe for our redemption, who made there (by hys one oblation of hymſelfe once offered, a full, perfecte and ſufficyente ſacrifice, oblacyon, and ſatiffaction for the ſinnes of the whole worlde: and did inſtitute, and in his holy Goſpell commaunde vs, to continue a perpetual memoire of that his precious death, vntil his comynge agayne. heare vs O mercifull father we beſeeche thee: and graunt that we receiuing theſe thy creatures of bread and wine, according to thy ſonne our Sauour Jeſu Chriſtes holy inſtitucion, in remembrance of his death and paſſyon, maye be partakers of his moſt bleſſed body
and

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and bloud: who in the same night that he was betraied, toke bread, and when he had geuen thanks, he brake it, and gaue it to his Disciples, saying: Take, eate, thys is my body which is geuen for you. Doe this in remembrance of me. Likewise after supper he tooke the cup, and when he had geuen thākes, he gaue it to them, saying: drinke ye all of this, for this is my bloud of the new Testament, which is shed for you and for manye, for remission of sinnes: doe this as ofte as ye shal drinke it in remembrance of me.

¶ Then shal the minister first receiue the Communion in bothe kyndes him selfe, and next deliuer it to other ministers, yf any be there present (that they may help the chief minister) and after to the people in their handes kneeling. And when he deliuereth the bread, he shall saye.


Take and eate this, in remembrance that Christe died for thee, and feede on him in thy hearte by faythe, wyth thanks geuinge.

And the minister that deliuereth the cup, shall saye.

Drinke thys in remembrance that Chrystes bloude was shed for thee, & be thankfull.

¶ Then shal the priest saye the Lordes prayer, the people repeating after him euery petition.

¶ After shalbe sayde as foloweth.

 **L**orde and heauenly father, we thy humble seruantes, entierly desyre thy fatherlye goodnes, mercifullye to accepte thys our Sacrifice of prayle and thanks geuyng: most humbly beseching thee to graunt that by the merites & death of thy sonne Iesus Christ, and through faith in his bloud, we and al thy whole church, may obtayne remission of our sinnes, & al other benefites of hys Passion. And here we offre and present vnto thee, O lord, our selves, our soules and bodie, to be a reasonable, holy, and liuely Sacrifice vnto thee, humbly besechyng thee, that al we whiche be partakers of this holye Communion, maye be fulfilled wyth thy grace & heauenly benediction. And althoughe

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we be vntworthy, throughe our manifold sinnes, to offre vnto thee ani sacrifice: yet we beseeche thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ oure Lord: by whom and with whome, in the vnitie of the holy gost, al honour and glory be vnto thee O father almightye, worlde wythoute ende. Amen.

Or this.

Almyghtie and euerliuinge God, we most hartely thake thee, for that thou doest vouchsafe to fede vs, which haue duely receiued these holy mysteries, with the spirituall foode of the most precious body and bloud of thy sonne our sauour Iesus Christ: and doest assure vs thereby of thy fauoure & goodnesse towarde vs, and that we bee very membres incorporate in thy mystical body, whiche is the blessed companie of al faythful people, and be also heyres throughe hope, of thy euerlasting kingdome, by the merites of the moste precious death and passion of thy deare sonne: we now most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we maye continue in that holye fellowship, and doe all suche good workes as thou haite prepared for vs to walke in, throughe Iesus Christ our Lord: to whom wyth thee and the holy gost, be all honour and glory, worlde without ende. Amen.

When shalbe sayd or song.



Glory: bee to God on hyghe. And in earthe peace, good wyll towarde men. we prayse thee, we blesse thee, we worshippe thee, we glorifye thee, we geue thakes to thee, for thy greate glory. O Lord God heauenly king, god the father almightie. O lord, the only begotten sone Iesu Christ: O lord god, Lambe of god, sonne of the father, that takest away the sinnes of y world, haue mercy vpon vs: Thou that takest awaye the sinnes of the worlde, haue mercy vpon vs. Thou that takest awaye the
the

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the synnes of the world: receiue our prayer. Thou that sittest at the righte hande of God the father, haue mercy vpon vs: For thou only art holy: Thou only arte the Lord: Thou only (O Christ) with the holy gost, arte most high, in the glory of god the father. Amen.

Then the Priest or the Bischoppe, if he be present, shall let them depart with this blessing.

The peace of god whiche passeth all vnderstanding, kepe youre heartes and myndes in the knowledge & loue of god, & of hys sonne Jesu Christ our lord: and the blessing of god almightie, the father, the sonne, and the holy ghost, be amongst you, and remayne with you alwayes. Amen.

Collectes to be sayed after the Offertorie, when there is no Communion, euery suche day one. And the same maye be sayd also as often as occasion shal serue, after the Collectes, epyther of Mornynge & Euenynge prayer, Comunion, or Letany, by the discrecion of the minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes, towarde the attaynemente of everlasting saluacion: that amonge all the chaunges and chaunces of thys mortal lyfe, they may euer be defended by thy most gracious and ready helpe: throughe Christ our Lord. Amen.

O Almighty Lord and euerliuing god, bouchsafe we beseeche thee, to directe, sanctifie and gouerne bothe our heartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes: that throughe thy moste mightie protection, both here & euer, we maye be preserved in body and soule: through our Lorde and sauour Jesus Christe. Amen.

Graunte we beseeche thee almighty God, that the wordes which we haue heard thys daye with oure outward eares, may throughe thi grace be so grafted inwardly in our heartes, that they may bring forth in vs, the fruite of good lyuyng, to the honoure and prayse of thy name: throughe Jesus Christ our Lord. Amen.

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Reuert vs O lord in al our doinges, with thy most gracious fayoure, and further vs wyth thy continuall helpe, that in all our woorkes begonne, continued, and ended in thee: we maye glorifye thy holy name, and finally by thy mercye obtain euerlastyng lyfe: through Iesus Christ our Lorde. Amen.

Almightie god, the fountayne of al wisdom, which knowest our necessities before we aske, & our ignorance in askyng: we beseeche thee to haue compassion vpon oure infirmities, and those thynges which for our vnworthynesse we dare not, and for oure blyndnes we cannot aske, vouchsafe to geue vs for þe worthines of thy sonne Iesus Christe our Lord. Amen.

Almightie, God, which hast promysed to heare the petitions of them that aske in thy sonnes name: we beseeche thee mercifully to encline thine eares to vs that haue made nowe oure prayers and supplications vnto thee: and graunt that those thynges which we faithfully asked accordyng to thy wil, may effectually be obteyned, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christe our Lorde. Amen.

Upon the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyll the ende of the Homelie, concluding wyth the generall prayer, for þe whole state of Christes church militant here in earth: and one or moe of these Collectes before rehearsed, as occasiō shall serue.

And there shalbe no celebracion of the Lordes Supper, excepte there bee a good numbre to communicate wyth the priest, accordyng to hys discrecion.

And yf there be not aboue twentie persons in the Parische of discrecion to receyue the Communion: yet there shalbe no Communion, excepte foure, or thye at the least communicate wyth the priest. And in Cathedrall and Collegiate churches, where be many Priestes and Deacons, they shal al receyue the Communion with the Minister euery Sundaye at the least, excepte they haue a reasonable cause to þe contrary.

And to take awaye the supersticion, whiche anye person hath

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hath, or mighte haue in the bread and wyne, it shall suffice that the bread bee such, as is vsuall to bee eaten at the Table wyth ether meates, but the best and purest wheat bread, that conueniently may be gotten. And if any of the bread or wine remayne, the Curate shall haue it to his owne vse.

Although no ordre can be so perfectly deuysed, but it may be of some, eyther for theyr ignoraunce and infirmitie, or els of malice and obstinate misconstrued, deptraued, and interpreted in a wrong parte. And yet because brotherly charitie willet, that so much as conueniently may be, offences should be taken away: therfore we willyng to doe the same. Whereas it is ordeyned in the booke of common prayer, in the administration of the Lordes Supper, that the Communicantes kneeling should receiue the holre communion: whych thyng beinge wel mente, for a significacion of the humble & gratefull acknowledgepng of the benefytes of Christ geuen vnto the worthy receiuer, and to auoide the prophanacon and dysorde which about the holy communion myghte els ensue. Lest yet the same kneeling myght be thought or take otherwyle, we doe declare & it is not mente thereby, that any adozacion is doone, or oughte to bee doone, eyther vnto the Sacramentall bread or wine there bodely receiued, or vnto anye reall and essenciall presence there beeyng of Christes naturall fleshe and bloud. For as concernyng the Sacramentall bread and wyne, they remayne styl in theyr very natural substances, and therfore may not be adozed, for that were Idolatrye to be abhorred of all faythful christians. And as concernyng the naturall bodye and bloude of our sauour Christ, they are in heauen and not here: for it is agaynst the trueth of Christes true naturall bodye, to be in moe places then in one at one tyme.

The bread and wyne for the Communion, shal be prouided by the Curate, and the churchwardens, at the charges of the Parische, and the Parische shalbe discharged of suche summes of money, or other dueties, whiche hether to they haue payde for the same, by order of theyr houses euery Sundaye.

And note, that every Parishoner shall communicate, at the least thre tymes in the yere: of which, Easter to be one: & shall also receiue the Sacramentes, and other rites, accordyng to the order in this booke appointed. And yerely at Easter, every Parishoner shal reken with his Person, Vicare or Curate, or his, or their deputie or deputies, and paye to them or him, all Ecclesiasticall dueties, accustomedly due, therat and at that tyme to be payde.

The ministracion of

Baptisme to be vsed in the

Churche.



It appeareth by auncient wyters, that the Sacramente of Baptisme in the olde tyme, was not commonly ministred, but at two tymes in the yere: at Easter, and whitsōtȝe. At which tymes it was openly ministred, in the presēce of al the congregacion: whiche custome (now being growen out of vse) althoughe it cā not for many considerations be well restored agayne, yet it is thoughte good to folow the same as nere as conueniētly may be: wherfore the people are to be admonished, that it is most cōueniente that Baptisme should not be ministred but vpon Sūdayes, and other holy dayes, when the moste nōmbze of people maye come together, as well for that the congregacion there present may testify the receyving of them that be newly Baptysed into the nōmbze of Christs Churche, as also because in the Baptisme of infantēs, every man present may be put in remembraunce of hys own profession made to God in hys Baptisme. For whych cause also, it is expedient that Baptisme be ministred in the Englishe tongue.

Neuerthelesse (yf necessity so requyre),
chyl dren may at al tymes be
Baptised at home.

(:)

Publicke Baptisme.

When there are chyldren to be Baptysed vpon the Sunday, or holy day, the Parētes shal geue knowledge ouernight, or in the mornynge, afore the beginnyng of Mornynge prayer to the Curate. And then the Godfathers, Godmothers, & people wyth the chyldren, must be ready at the Fonte, either immediately after the last Lesson at Mornynge prayer, or els immediately after the last Lesson at Euenynge prayer, as the Curate by hys discrecion shall appoynte. And then standinge there, the Priest shall aske whether the chyldren be Baptysed or no. If they answere, no. Then shall the Priest say thus.

Carely beloued, forasimuch as al mē be conceyued and borne in synne, and that our Sauour Christ sayeth, none cā entre into the Kyngdome of god (except he be regenerate, and borne a newe of water & the holye gost:) I beseeche you to call vpo God the father, through our Lorde Jesus Christe, that of his bounteous mercy, he wil graunt to these chyldren, that thing which by nature they cannot haue, that they may be Baptised with water and the holye goste, & receiued into Christes holye churche, and be made liuely membes of thesame.

Then the Priest shall saye.

Let vs praye.

Al mightie and euerlastyng god, whiche of thy great mercy diddest saue Noe & his familie in the Arke, from perishing by water: & also diddest safely leade the chyldre of Israel thy people through the redde Sea: figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Jesus Christ, diddest sanctify the floud Iordane and al other waters, to the mystical waschyng awaye of synne: we beseeche thee for thy infinite mercies, that thou wylt mercifullye loke vpo these chyldren, sanctifie them and washe them with thy holy gost, that they beyng deliuered from thy wrath, may be receiued into the Arke of christes church: and beyng stedfast in fayth, ioyfull through hope, and

R.iii.

rooted

Publique baptisme.

rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlastyng lyfe, ther to reygne with thee, world without ende, throughe Iesus Christ our Lord. Amen.



A mighty and immortal god, the ayde of all that nede, the helper of all that flee to thee for succour, the lyfe of them that beleue, and the resurrecciō of the dead: we cal vpon thee for these infantes, that they comming to thy holy Baptisme, maye receiue remission of theyr synnes, by spiritual regeneracion. Receiue them (O Lord) as thou hast promysed by thy welbeloued sonne, sayinge: Aske and you shall haue, seke and you shall fynde, knocke and it shall be opened vnto you: So geue nowe vnto vs that aske. Let vs that seke fynde. Opē the gate vnto vs that knocke, that these infantes may enioye the euerlastinge benediction of thy heauenly waschyng, and maye come to the eternall Kyngdome, whiche thou hast promysed by Christe our Lord. Amen.

Then shall the Priest say: heare the wordes of the Gospel writte by Sainct Marke in the tenth Chapter.



A certaine time they brought chyldren to Christ that he should touche them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayde vnto them: suffre lytle chyldren to come vnto me, & forbyd the not, for to such belongeth the kyngdome of God. Verely I saye vnto you, whosoever doeth not receyue the kyngdome of God, as a lytle childe, he shall not entre therein. And when he had takē them vp in his armes, he put his handes vpon them & blessed them.

After the Gospel is read, the minister shall make this bryefe exhortacion vpon the wordes of the Gospel.

Sendes, you heare in this Gospel the wordes of our sauour Christe, that he commaunded the chyldren to be brought vnto hym: howe he blamed those that would haue kept them from him: howe he

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he exhorteth al men to folow their Innocencie, You perceiue how by hys outwarde gesture & dede, he declared hys good wyl toward them. For he embrased them in his armes, he layd his handes vpon them, & blessed the: doubt not ye therfore, but earnestly belieue, that he wyl lyke wyle fauourably receyue these presēt infantes, that he wyl embrace them with the armes of hys mercy, that he wyl geue vnto them the blessinge of eternal lyfe, and make the partakers of his euerlasting kingdome. wherfore we beeyng thus perswaded of the good wyl of our heauenly father, toward these infantes declared by his sonne Iesus Christ. and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holpe Baptisme: Let vs faythfully and deuoutly geue thākes vnto hym, & say.

A Almighty and euerlasting god, heauenly father, we geue thee humble thanks, that thou hast vouchsafed to cal vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they maye be borne agayne, and be made heyres of euerlastyng saluacion, through our Lord Iesus Christ: who lueth and reigneth with thee and the holy spirite, now and for ever. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers, on thys wyle.



We beloved frendes, ye haue brought these children here to bee Baptised: ye haue prayed that oure Lorde Iesus Chryste would vouchsafe to receyue them, to lay his handes vpon them, to blesse them, to release them of theyr synnes, to geue the the kingdome of heauē, & euerlasting life. Ye haue heard also & our lord Iesus christ hath promised in his gospel, to graūt al these thinges that ye haue prayed for: which promise he for his part wil most surely kepe & performe. wherfore after this promyse made by Chryste, these infantes

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fantes must also faithfullie for their parte promyse by you that be their suertyes, that they wyll forsake the deuyll and all hys woorkes, and constantly beleue goddes holy worde, & obediently kepe his commaundementes.

Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowynge.

Doeſt thou forsake the deuill and all his woorkes, the vaine pompe, and glory of the world, with al couetouse desyres of the same, the carnall desyres of the fleshe, so that thou wilt not folow, nor be led by them.

Answer.

I forsake them all.

Minister.

Doeſt thou beleue in God the father almightie, maker of heauen and earth: And in Iesus Christ his only begotten sonne our Lord, and that he was conceived by the holye gost, borne of the vyrgin Marye: that he suffered vnder Poncius Pilate, was crucified, dead & buried that he went downe into hell, and also dyd rise agayne the thyrde day: that he ascended into heauen and sitteth at the right hand of god the father almightie, and from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead.

And doeſt thou beleue in the holye goste, the holye Catholique Churche, the Communion of saintes, the remission of synnes, the resurrection of the flesh, and euerlastynge lyfe after death:

Answer.

All thys I stedfastly beleue.

Minister.

Wylt thou be baptysed in thys fayth:

Answer.

That is my desyre.

Then shall the Priest saye.



Mercifull god, graunt that the olde Adam in these chyldren may be so buried, that the newe man may be raysed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that al thynges belonginge to the spirite, may

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may lyue and growe in them. Amen.

Graunt that they maye haue power and strength to haue victorie, and to triumphe agaynst the deuyl, the worlde and the flesh. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie, may also be endued wth heavenly vertues, and euerlastyngly rewarded throughe thy mercy, O blessed Lord god, who doest liue and gouerne all thynges world without ende. Amen.

A mighty euerliuing God, whose most dearely beloued sone Jesus Chyriste, for the forgeuenesse of our synes, did shed out of his most precious side both water & bloud, and gaue commaundement to his disciples that they should goe teache al nations, and baptise them in the name of the father, the sonne, and of the holye ghost: Regarde we beseeche thee, the supplications of thy congregacion, & graunt that al thy seruantes whiche shal be baptised in this water, may receyue the fulnesse of thy grace, and euer remayne in the noumbre of thy faythful and electe chyl dren, throughe Jesus Chyrist our Lorde.

Then the Priest shal take the child in his handes, and aske the name: and naming the childe, shall dippe it in the water, so it be discretely and warily done, sayinge.

I Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And yf the chylde be weake, it shall suffyse to powze water vpon it, sayinge the forsayd wordes.

I Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the Priest shall make a crosse vpon the chylde's forehead sayinge.



We receyue this childe into the congregacion of Chyrist's flocke, and doe signe him wth the sygne of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Chyrist crucified, and manfully to fight vnder his banner agaynst the

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synne the worlde, and the deuill: & to continue Chrystes faithful souldiour & seruaunte vnto his liues end. Amē.

¶ Then shall the Priest saye.

Syrng now dearely beloued brethren, that these children be regenerate and grafted into the bodye of Chrustes congregatiō: let vs geue thanks vnto god for these benefites, and with one accorde make our prayers vnto almightie god, that they may leade the rest of their lyfe, accordynge to thys beginnyng.

¶ Then shalbe sayde.

¶ Our father which art in heauen. &c.

¶ Then shal the Priest saye.

We yelde thee heartie thanks most merciful father, that it hath pleased thee to regenerate this infante with thy holy spirite, to receiue hym for thy owne chyld by adopcion, & to incorporate him into thy holy congregacion. And humbly we beseeche thee to graunte that he being dead vnto synne, and liuing vnto righteousnes, and being buried with Chrust in his death may crucifie the old man, & vtterly abolishe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurreccion. So that finally with the residue of thy holye congregacion, he may be inheritoure of thyne euerlastynge kingdome: through Chrust our Lord. Amen.

¶ At the last end, the priest calling the Godfathers and Godmothers together, shal say this shorte exhortacion folowynge.

Inasmuch as these children haue promysed by you to forsake the Deuill and al hys workes, to beleue in god, and to serue hym: you must remembre that it is your partes and dueties to see that these infantes be taught so sone as they shalbe habile to learne what a solemne bowe, promise and profession they haue made by you. And that they may know these thinges the better, ye shall cal vpon them to heare sermons. And chiefe ye shal prouyde that they may learne the Crede, the lordes prayer,

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praier, and the ten Commaundementes in the Englishe tongue, and all other thynges whych a Christian man ought to knowe & beleue, to his soules health: and that these chyldren may be vertuoussly brought vp, to leade a godly and Christen life, remembryng alwaye that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of our sauiour Christe, and to be made lyke vnto him: that as he died and rose agayne for vs, so should we whiche are baptised die from synne, and rise agayne vnto righteousnesse: continually mortifying al our euyl and corrupt affectiōs, and dayly proceeding in al vertue, and godlynes of luyng.

The Minister shal commaund y the chyldren be brought to the Bisshop to be cōfirmed of him, so sone as they can say in theyr vulgare tongue, the articles of the faith, the Lordes prayer, and the .x. commaundementes: & be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

Of them that be Baptised in priuate houses, in tyme of necessitie.

The Pastours and Curates shal oft admonishe the people, that they deferre not the Baptisme of infantēs any longer then y Sundare, or other holre day nexte after the chyld be bozne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shal warne them, that without great cause and necessitie, they baptise not chyldre at home in theyr houses. And when great nede shal compell them so to doe, that then they minister it on thys fashion.

First let thē that be present call vpon God for his grace, and saye the Lordes prayer, yf the tyme wyl suffice. And thē one them shal name the chyld, & dippe him in the water, or poure water vpon him, saying these wordes.

I Baptise thee in the name of the father, and of the sonne, and of the holy gheist. Amen.

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be baptised agayne in the Church. But yet neuerthelesse, yf the childe which is after this sorte Baptised, do afterwarde lyue: it is expedient that he be brought into the church, to the

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the entent the Priest maye examine and trie, whether the childe be lawfully baptysed or no. And yf those that bring any childe to the church do answere that he is already baptysed, then shall the Priest examine them further.

By whom the chylde was Baptised:
who was present when the childe was Baptised:
whether they called vpon god for grace and succour in that necessitie:
with what thyng, or what matter they dyd Baptise the chylde:
with what wordes the chylde was Baptysed:
whether they thinke the chylde to be lawefully and perfectly Baptysed:

And yf the minister shall proue by the aunsweres of suche as brought the chylde, that al thynges were done as they ought to be: Then shall not he chrysten the chylde agayne, but shal receyue hym as one of the flock of the true Christian people, saying thus.

I Certifye you, that in this case ye haue done wel, and accordyng vnto due order concerning the baptisinge of thys chylde, whiche beynge borne in originall sinne and in the wrathe of god, is now by the lauer of regeneration in Baptisme, receiued into the nymbre of the childe of god, and heyres of euerlastyng lyfe: for our lord Jesus Christ doeth not deny his grace and mercy vnto such infantes, but most louinglye doth call them vnto hym, as the holy gospel doeth witnesse to our comfort, on thys wyse.

A A certayne tyme they broughte chyldren vnto Christ that he should touche them, and his disciples rebuked those that brought the. But when Jesus saw it, he was displeased, and sayd vnto them: suffre lytle children to come vnto me, & forbyd them not, for to suche belongeth the kyngdome of God. Verely I saye vnto you, whosoever doeth not receyue the kyngdome of God as a lytle childe, he shal not entre therein. And when he had take them vp in his armes, he put hys handes vpon them & blessed them.

After

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After the Gospell is read, the Minister shall make thys exhortacion vpon the wordes of the Gospell.



Hendes, you heare in thys Gospell the wordes of our sauour Christ, that he commaunded the childe to bee brought vnto hym: howe he blamed those that would haue kepte the fro him: how he exhorted al men to folow their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll towarde them. For he embraced the in his armes, he layd his handes vpon them, and blessed them: doubte ye not therefore, but earnestly beleue, that he hath lyke wyse fauourably receiued this presente infante, that he hath embraced him with the armes of his mercy, that he hath geuen vnto hym the blessing of eternall life, and made him partaker of hys euerlastynge kyngdome. wherefore we beeing thus perswaded of the good wyl of our heauenly father, declared by hys sonne Iesus Christ towarde this infant: Let vs saythfully & deuoutely geue thākes vnto him, & say the praier which the Lorde himselte taughte, and in declaration of oure saythe, let vs recyte the articles contained in our Crede.

Here the Ministre wth the Godfathers and Godmothers shall say.

Our father which art in heauen, &c.

Then shall the Priest demaunde the name of the chylde, which being by the Godfathers and Godmothers pronounced, the Ministre shall saye.

Doeſt thou in the name of this childe forsake the Deuill and all his workes, the vayne pompe and glorie of the world, with all the conetous desyres of the same, the carnall desyres of the fleshe, and not to folowe, and be led by them:

Answer.

I forsake them all.

Minister.

Dooſte thou in the name of thys childe professe thys sayth, to beleue in God the father almyghtye, maker of heauen

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heauen and earth. And in Iesus Christ his onely begotten sonne our Lorde: and that he was conceived by the holy ghost, borne of the vyrgyn Marye: that he suffered vnder Poncius Pilate, was crucified, dead and buryed: that he went downe into hel, and also dyd rylse agayne the thyrde daye: that he ascended into heauen, and sitteth at the ryghte hande of God the father almyghtie: and from thence he shall come agayne at the ende of the world, to iudge the quicke and the dead:

And doe you in his name beleue in the holy gost. The holy Catholike Churche. The Communiõ of saintes. The remission of synnes. Resurrecciõ, and euerlastyng lyfe after death:

Answer.

Althys I stedfastly beleue.

Let vs praye.

Almyghtie and euerlastyng God heauenlye father, we geue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: increase this knowledge, and confyrme this fayth in vs euermore: Geue thy holy spirite to thys infante, that he beeing borne agayn, and beeyng made heyre of euerlastyng saluaciõ, through our Lorde Iesus Christ, may continue thy seruant, and attayne thy promyse, through the same our Lord Iesus Christ thy sonne: who lyueth and reygneith with thee in the vnitie of the same holy spirite euerlastingly. Amē.

Then shal the minister make this exhortaciõ, to the God-fathers, and Godmothers.

As muche as thys child hath promised by you to forsake the Deuill and all hys workes, to beleue in god, and to serue him: you must remēbre & it is your part & duety to see that thys infāte be taughte so sone as he shall be able to learne, what a solēne bowe, promyse, and professyon he hath made by you: and

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and that he maye knowe these thynges the better, ye shall call vpon hym to heare sermons: And chieflie ye shall prouyde that he may learne the Crede, the Lordes praier, and the ten Commaundementes in the Englyshe tongue, and all other thynges whiche a Christian man ought to knowe and beleue, to his soules health: & that this childe may be vertuouslye broughte vp, to leade a Godly and a Christen lyfe: Remembrynge alwaye that Baptisme doeth represent vnto vs our professiō, which is to folowe the example of our sauour Christe, and bee made lyke vnto him: that as he died and rose agayn for vs: so should we whiche are Baptised, die from synne, & ryse agayne vnto ryghteousnesse, cōtinually mortifying all our euill and corrupte affections, and daily proceeding in all vertue, and godlines of liuyng.

And so forth, as in Publique Baptisme.

But yf they which bring the infantes to the Churche, doe make an vncertayn answer to the Priestes questions, and saye that they cannot tel what they thought, dyd, or sayde in that greate feare and trouble of mynde, (as oftentimes it chaunceth) then lette the Priest Baptise him in forme aboue wyrtten concernynge Publique Baptysme, sayynge that at the dypping of the Chyld in the Fonte, he shal vse this forme of wordes.

If thou be not baptised already. **R.** I baptise thee in the name of the father, and of the Sonne, and of the holy ghoſte.

Amen.

D. i.

Confirmation wherin

is conteyned a Catechisme for
Chyldren.



In the ende that Confirmation maye be ministred to the moze edifyng of suche as shall receiue it (accozding vnto S. Paules Doctrine, who teacheth that all thynges should be done in the Church to the edification of the same) it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue the articles of the saythe, the Lordes prayer, and the .x. Commaundementes: And can also aunswere to suche questions of this short Catechisme, as the Bpshop (or suche as he shall appointe) shall by his discrecion appose them in: And this ozdze is mozte conueniente to be obserued for dyuers consyderacions.

Fyrst, because that when chyldren come to the yeres of discreciō, and haue learned what their godfathers and godmothers promised for them in baptisme, they maye then them selues with their owne mouth, and with their owne consent, openly befoze the Church ratifie and confirme thesame: and also promyse that by the grace of God, they wil euer moze endeuour themselves faithfully to obserue and kepe suche thynges, as they by their owne mouthe and confession haue assented vnto.

Secondly, forasmuch as Confirmaciō is ministred to them that be Baptised, that by imposition of handes and prayer, they maye receyue strength, and defence againste all temptacions to sinne, and the assaultes of the world, and the Deuil: it is mozte mete to be ministred when chyldren come to that age, that partly by the frayltie of their owne flesh, partly by the assaultes of the world and the Deuyl, they begyn to be in daunger to fall into sondry kindes of synne.

Thirdly, for that it is agreable with the vsage of the Church in tymes past, wherby it was ordeined that Confirmation shoulde be ministred to them that were of perfect age, that they beyng instructed in Christes religion, shoulde openly professe their owne sayth, and promyse to be obediente vnto the wyll of God.

And that no man shall thynke that anye detriment shall come to chyldren by deferryng of their Confirmation, he shall knowe for trueth, that it is certayne by Goddes woꝛde, that chyldren beyng baptised, haue al thynges necessary for their saluation, and be vndoubtedly saued.

A Catechisme, that is to

saye, an instruccion to be learned of euerye
chylde, befoze he be bzought to be Confyrmmed
of the Bysshop.

Question.

What is your name?

Answer.

A. or M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my baptisme,
wherein I was made a membre of Christe, the childe of
God, and an inheritour of the kyngdome of heauen.

Question.

What did your godfathers and godmothers then for
you?

Answer.

They did promise & bove thre thinges in my name.
First, that I should forsake the deuil and al his workes
and pompes, the vanities of the wicked worlde, and all
the sinfull lustes of the fleshe. Secondly, that I shoulde
beleue all the articles of the christen faith. And thirdly,
that I should kepe goddes holy wil & cōmaundemētes,
and walke in thesame all the daies of my lyfe.

Question.

Doest thou not thinke that thou art bounde to beleue
and to doe as they haue promysed for thee.

Answer.

Yes verely. And by Gods helpe so I will. And I her-
tely thanke our heauenly father, that he hath called me
to this state of saluacion, through Iesus Christe our sa-
uiour. And I pray god to geue me his grace, that I may
continue in thesame vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answer.

I Beleue in God the father almighty, maker of heauē
and of earth. And in Iesus Christe his only sonne

D.ii.

our

Confirmation.

our lord. which was conceived of the holy gost, borne of the virgin Mary. Suffred vnder Pöce Pilate, was crucified, dead and buried, he descended into hel. The third day he rose agayn from the dead. he ascended into heauen, and sitteth at the ryght hand of God the father almighty. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghoſte. The holy Catholike Church. The comunion of Sainctes. The forgiveness of synnes. The resurrection of the bodye. And the life euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answer.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me & all mankynde.

Thirde, in God the holy ghoſte, who sanctifieth me and all the elect people of God.

Question.

You sayd that your Godfathers & Godmothers dyd promise for you that you should kepe Goddes commaundementes. Tell me how many there be?

Answer.

Tenne.

Question.

Whiche be they?

Answer.

In the same whiche God spake in the. xx. Chapiter of Exodus, saying: I am the lord thy god which haue brought thee out of the lande of Egypte, oute of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them nor woosshyppe them.

Confirmacion.

them. For I the Lorde thy God am a gelous God, and visite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generacion of them that hate me, and shew mercy vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym guiltles that taketh his name in vayne.

iiii. Remembre thou kepe holy the Sabboth daye.

Sixe daies shalt thou labour and doe al that thou hast to doe: but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy Cattell, and the straunger that is within thy gates: for in syxe dayes the Lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterye.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynste thy neyghbour.

x. Thou shalt not coueite thy neyghbours house, thou shalt not coueite thy neighbors wyfe, nor his seruaunte, nor his maide, nor his oxe, nor his asse, nor anye thyng that is his.

Question.

What dooest thou chieflie learne by these commaundementes?

Answer.

I learne two thynges. My duety towarde God, and my duety towarde my neyghbour.

Question.

D. iii.

What

Confirmacion.

our lord. which was conceived of the holy gost, borne of the virgin Mary. Suffred vnder Pöce Pilate, was crucified, dead and buried, he descended into hel. The third day he rose agayn from the dead. He ascended into heauen, and sitteth at the ryght hand of God the father almighty. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghoſte. The holy Catholike Church. The comunion of Sainctes. The forgiveness of synnes. The resurrection of the bodye. And the life euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Answer.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me & all mankynde.

Thirde, in God the holy ghoſte, who sanctifieth me and all the elect people of God.

Question.

You sayd that your Godfathers & Godmothers dyd promise for you that you should kepe Goddes commandementes. Tell me how many there be?

Answer.

Tenne.

Question.

Whiche be they?

Answer.

Shesame whiche God spake in the. xx. Chapiter of Exodus, saying: I am the lord thy god which haue brought thee out of the lande of Egypte, oute of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them nor worshyppe them.

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them. For I the Lorde thy God am a gelous God, and visite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generacion of them that hate me, and shew mercy vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym guiltles that taketh his name in vayne.

iiii. Remembre thou kepe holy the Sabboth daye.

Sixe daies shalt thou labour and doe al that thou hast to doe: but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy Cattell, and the straunger that is within thy gates: for in syxe dayes the Lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit aduiterye.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynste thy neyghbour.

x. Thou shalt not coueite thy neyghbours house, thou shalt not coueite thy neyghbours wyfe, nor his seruaunte, nor his maide, nor his oxe, nor his asse, nor anye thyng that is his.

Question.

What dooest thou chieflie learne by these commaundementes?

Answer.

I learne two thynges. My duety towarde God, and my duety towarde my neyghbour.

Question.

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What

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What is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in him, to feare hym, and to loue hym with all my hearte, with all my mynde, with all my soule, and with al my strength. To worship him. To geue hym thanks. To put my whole trust in him. To cal vpon him. To honour his holy name & hys word, & to serue hym truly al the daies of my lyfe.

Question.

What is thy duetie towarde thy neyghbour?

Answer.

My duetie towarde my neyghboure is, to loue hym as my self. And to doe to al men as I would they should doe vnto me. To loue, honour and succoure my father & mother. To honour and obeye the kyng and his ministers. To submit my self to all my gouernours, teachers, spirituall Pastours and maisters. To orde my self lowly and reuerently to all my betters. To hurt no body by worde nor dede. To be true and iuste in all my dealing: To beare no malice nor hatred in my hearte. To kepe my handes from pickyng & stealyng, & my tongue from euil speaking, lying and flauderyng. To kepe my body in temperance, sobernes, and chastitie. Not to couet nor desyre other mens goodes. But learne and labour truly to geat myne own lyuyng, and to doe my duetie in that state of lyfe, vnto whiche it shall please God to call me.

Question.

My good chyld know this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes of God, and to serue hym, withoute his speciall grace, whiche thou must learne at all tymes to call for by diligent praier. Let me heare therfore if thou canst saye the Lordes prayer.

Answer.



Our father, which art in heauen, hallowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs thys daye oure dayly bread. And forgeue vs oure trespases, as we forgeue

Confirmacion.

forgiue the that trespasse against vs. And leade vs not into temptation. But delyuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer.

Answer.

I desire my Lorde God our heavenly father, who is the geuer of al goodnes, to sende his grace vnto me and to all people, that we may worshyp hym, serue hym, and obey hym as we oughte to doe. And I praye vnto God, that he wyll sende vs all thynges that be nedefull both for our soules and bodyes. And that he wyll be merciful vnto vs, and forgiue vs oure synnes: and that it wyll please hym to saue and defend vs in al daungers ghostly and bodylye: And that he wyll kepe vs from all synne and wickednes, and from oure ghostly enemy, and from everlastyng death. And thys I trust he wyll doe of his mercy and goodnes, through our lorde Jesu Christ. And therefore I saye. Amen. So be it.

So sone as the children can say in theyr mother tongue, the artycles of the fayth, the Lordes prayer, the .x. Commaundemētes: and also can answer to such questiōs of this short Catechisme, as the Bischoppe (or such as he shal appoint) shall by his discrecion appose them in: then shall they be brought to the Bischoppe by one that shalbe hys Godfather, or Godmother, that euery childe maye haue a witnes of his confirmacion.

And the Bischop shall confyrme them on this wise.

Confirmacion.

Our helpe is in the name of the Lorde.

Answer.

Whiche hath made both heauen and earth.

Minister.

Blessed is the name of the Lorde.

Answer.

Hencefurth worlde without ende.

Minister.

Lorde heare our prayer.

Answer.

And let our crye come to thee.

D. iiii.

¶ Let

Confirmation.

¶ Let vs praye.



Almighty & euerliuyng God, who hast vouchesafed to regenerate these thy seruañtes by water and the holy ghoſte, and haſte geuen vnto them forgeuenes of all their synnes: ſtrengthen them we beſeche thee (O Lord) with the holy ghoſt the comforter, and daily encrease in the thy manifold giſtes of grace: the ſpirite of wiſdome and vnderſtandynge, the ſpirite of counſell and ghoſtlye ſtrengthe, the ſpirite of knowledge and true godlineſſe: and fulfil them (O lord) with the ſpirite of thy holy feare. Amen.

Then the Biſhoppe ſhall laye his hande vpon euery chylde ſeuerally, ſaying.

Defend, O Lord, this child with thy heauenly grace, that he maye continue thine for euer, and dayly encrease in thy holy ſpirite more and more, vntyll he come vnto thy euerlaſtyng kyngdome. Amen.

¶ Then ſhall the Byſhoppe ſaye.



Almightie euerliuinge God, whiche makeſte vs bothe to wyll and to doe thoſe thynges that be good and acceptable vnto thy Maieſtie: we make our humble ſupplications vnto thee for theſe children, vpon whom (after the example of thy holy Apoſtles) we haue layed our handes, to certifie them (by thys ſygne) of thy fauoure, and gracious goodnes towarde them: let thy fatherlye hande we beſeche thee, ever be ouer the: let thy holy ſpirite ever be with them, and ſo leade them in the knowledge and obedience of thy worde, that in the ende they may obtaine the euerlaſtyng lyfe, through our Lord Jeſus Chriſt: who with thee and the holy ghoſt liueth and reigneth one God, world without ende. Amen.

Then the Biſhoppe ſhall bleſſe the children, thus ſaying.

The bleſſyng of God Almighty, the father, the ſonne, and the holy ghoſt, be vpon you, and remayne with you for euer. Amen.

The

Confirmation.

The Curate of euery Parishe, or some other at his appoynt-
mente, shall diligently vpon Sundaies and holy daies, halfe an
houre befoze Euenlong, openly in the Churche instruct and ex-
amine so many children of his parishe sente vnto him, as the time
wil serue, and as he shall thinke conuenient, in some parte of this
Catechisme.

And all Fathers, Mothers, Maisters, and Dames, shall
cause their chyldren, seruauntes, and prentises (whiche haue
not learned the Catechisme) to come to the church at the time
appoynted, and obediently to heare, & be ordered by the Curate,
vntil such time as they haue learned all that is here appointed
for them to learne. And whosoener the Bisshop shall geue know-
ledge for chylde to be brought afore him to any couenient place,
for their confirmation: Then shall the Curate of euery parish ei-
ther bryng or send in wryting, y names of al those children of his
parishe, which can say the Articles of their fayth, the Lordes
praier, and the .x. commaundementes: and also howe many of
them can aunswere to thother questions contened in this Ca-
techisme.

And there shall none be admitted to the holy Communion, vntil
suche tyme as he can saye the Catechisme and be confirmed.

The fourme of solemniza- cion of Matrimonie.

First the bannes must be asked thre seuerall Sundayes or holy
daies, in the time of seruice, the people being present after the accu-
stomed maner.

And if the persons that woulde be maryed dwell in diuers pa-
rishes, the bannes must be asked in both parishes, and the Curate,
of thone Parishe shall not solemnize Matrimonie betwixt them,
without a certificat of the bannes, beeyng thysle asked from y Cu-
rate of the other Parishe. At the daye appoynted for Solemniza-
cion of Matrimonye, the persones to be maryed shall come into the
bodye of the church, with their frendes and neyghbours. And
there the Priest shall thus saye.



Dearly beloued frendes, we are gathered
together here in the sighte of God, and in
the face of his congregacion, to ioine toge-
ther this man and this woman in holye
matrimonie, which is an honorable estate
instituted of God in paradise, in the tyme
of

D. v.

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of mans innocencie: signifying vnto vs the mysticall bⁿiō, that is betwixt Christ and his Church: which holy estate Christ adourned and beautified with his presence and fyrste miracle that he wroughte in Cana of Galile, and is commended of Saint Paule to bee honourable among al men, and therfore is not to be enterprised, not taken in hand vnadvisedly, lightly or wantonly, to satisfie mennes carnall lustes and appetites, lyke brute beastes that haue no vnderstādinge: but reuerently, discretely, advisedly, soberly, & in the feare of God: Duelye considering the causes for which Matrimonie was ordeyned. One was the procreation of chyldren, to bee brought vp in the feare & nurtour of the Lord, & prayse of God. Secōdly, it was ordeyned for a remedy against synne, and to auoyde fornicacion, that suche persons as haue not the gifte of continencie, mighte mary, and kepe themselves vndefyled mēbres of Christes body. Thirddly, for the mutual societie, helpe, & comforte, that the one ought to haue of the other, both in prosperitie & aduersitie: into the which holy estate these two persons present come now to be ioyned. Therfore, yf any mā can shew any iust cause, why they may not lawfully be ioyned together: let him now speake or els hereafter for euer hold his peace.

And also speakyng to the persones that shalbe married, he shall saye.

I require and charge you (as you wil aunswere at the dreadful day of iudgement, whē the secretes of al hertes shalbe disclosed) that if either of you doe know any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye cōfesse it. For be ye wel assured, that so manye as bee coupled together otherwysse then Gods worde doeth allowe, are not ioyned together, by God, neyther is theyr Matrimonie lawefull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony, by gods law or the lawes of this Realme: and wyl be bounde, and sufficient suerties with him, to the parties:

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parties, or elles put in a caucion to the full value of such charges as the persons to be married doeth susteine to proue his allegacion: the Solemnizacion must be deferred vnto such tyme as the trueth be tryed. If no impedimente bee alleged, then shal the Curate saye vnto the man.

Wilt thou haue this womā to thy wedded wife, to lyue together after Goddes ordinaunce in the holy estate of Matrimonie: wilt thou loue her, comforte her, honoure, and kepe her, in sickenesse, and in health: And forsaking al other, kepe thee only to her, so longe as you both shall lyue:

The man shal aunswere.

I wyll.

Then shal the priest saye to the woman.

Wilt thou haue this manne to thy wedded husband. To liue together after Gods ordinaunce, in the holy estate of Matrimonie: wilt thou obeye him & serue him, loue, honour, and kepe him, in sickenes, and in health, and forsaking al other, kepe thee only vnto him, so longe as you both shall lyue:

The woman shal aunswere.

I wyll.

Then shal the Minister saye.

Who geueth this woman to be married vnto this man:

And the Minister receyuing the woman at her father or frendes handes, shal cause the man to take the woman by the right hande, and so either to geue their trouth to other. The man fyrst sayinge.

I take thee to my wedded wyfe, to haue and to holde frō this day forward, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherish, til death vs depart, according to Gods holy ordinaunce: And thereto I plight thee my trouth.

Then shal they loose theyr handes, and the womā taking againe the man by the right hand shal saye.

I take thee to my wedded husband, to haue & to holde from this daye forward, for better for worse, for richer, for poorer, in sickenes & in health, to loue, cherish, and to obey, tyl death vs departe, according to Goddes
holpe

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holy ordinaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ringe, laying the same vpon the boke with the accustomed duety to the priest & clerke. And the priest taking the ring, shal delyuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the mā taught by the priest, shal say. With this ring I thee wedde: with my body I thee worship: & with al my worldlye goodes I thee endowe. In the name of the father, and of the sonne, and of the holy ghoste. Amen.

Then the man leauing the ringe vpon the fourth synger of the womans left hande, the Minister shal saye.

Etternal God, creatour and preseruer of all mankynd, geuer of all spiritual grace, the auctour of euerlasting lyfe: Sende thy blessinge vpon these thy seruantes, this man and this woman, whome we blesse in thy name, that as Isaac & Rebecca liued faythfully together, so these persons may surely perfourme & kepe the bowe and couenaunte betwixte them made: whereof this ringe geuen and receyued, is a token and pledge, and maye euer remayne in perfecte loue & peace together, and lyue accordinge vnto thy lawes: through Iesus Christ our Lorde. Amen.

Then shal the Prieste ioyne theyr ryght handes together and say. Those whom God hath ioined together, let no mā put asunder.

Then shal the Ministre speake vnto the people.

So much as M. and M. haue consented together in holy wedlock, and haue witnessed the same before god and this company, and therto haue geue and pledged their trouth either to other, and haue declared the same by geuing and receyuing of a ringe, and by ioyning of handes: I pronounce that they be man and wyfe together. In the name of the father, of the sonne, and of the holy gost. Amen.

And the ministre shal adde thys blessing.

God the father, god the sonne, god the holy gost, blesse, preserue, and kepe you: the Lord mercifully with his fauoure
uoure

Of Matrimonie.

noure loke vpon you, and so fyll you with all spirituall benediction and grace, that you maye so liue together in this life, that in the worlde to come, you maye haue lyfe euerlastyng. Amen.

Then the Ministers or Clerkes going to the Lorde's table, shall saye or syng, this Psalm folowynge.

Blessed are all they that feare the Lorde, and walke in his wayes. Beati de
nes. psal.
cxxxv. 11.

For thou shalt eate the labour of thy handes:
Well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: vpon the walles of thy house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the lord.

The lord from out of Sion, shall blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe long.

Yea, that thou shalt see thy childrens children: & peace vpon Israell.

Glorie be to the father. &c. As it was in the. &c.

Or els this Psalm folowynge.

God be merciful vnto vs & blesse vs: and shewe vs the lyght of his countenance, and be mercifull vnto vs. Deus mis
seratura
ps. lxxv.

That thy waye maye be knowen vpon the earth: thy saving health among al nations.

Let the people prayse thee (O God: yea let al the people prayse thee.

O let the nations reioyce and bee glad: for thou shalt iudge the flocke ryghteouslye, and gouerne the nations vpon the earth.

Let the people praise thee (O God) lette al the people prayse thee.

Then shall the earth bring furth her increase: & God euen our God, shall geue vs his blessing.

God shall blesse vs, and al the endes of the world shall feare hym.

Glorie

Of Matrimonie.

Glozy be to the father. &c.

As it was in the. &c.

The Psalme ended, and the man and the woman kneling
afoze the lordes table: the prieste standyng at the table, and
turning his face towarde them, shall saye.

Lozde haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lozde haue mercy vpon vs.

Our father whiche arte in heauen. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lozde saue thy seruaunt, and thy handmayde.

Answer.

Whiche put their trust in thee.

Minister.

O Lozde sende them helpe from thy holy place.

Answer.

And evermore defende them.

Minister.

Be vnto them a towze of strength.

Answer.

From the face of their enemye.

Minister.

O Lozde heare oure prayer.

Answer.

And let our crie come vnto thee.

The Minister.

God of Abraham, God of Isaac, God of Jacob,
blesse these thy seruauntes, and sowe the seede of
eternall lyfe in their myndes, that whatsoeuer in
thy holy worde they shall profitably learne, they may in
dede fulfyl thesame. Loke O Lord mercifully vpon the
from heaue, & blesse them. And as thou diddest send thy
blessyng vpon Abraham and Sara to their great com-
fort: so vouchsafe to send thy blessyng vpo these thy ser-
uauntes, that they obeying thy wyl, and alway being in
safetie

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safetie vnder thy proteccion, may abide in thy loue vnto their liues ende: through Iesu Christ our lorde. Amen.

¶ This prayer next folowinge shalbe pmitted, where the woman is past chylde birth.

Mercifull Lord and heauenly father, by whose gracious gift mākind is encreased: we beseeche thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, & also liue together so long in godly loue and honestie, that they may see their childrens childre, vnto the thirde & fourth generacion, vnto thy prayse and honour: through Iesus Christ our Lorde. Amen.

God, which by thy mighty power hast made all thynges of naught, whiche also after other thynges set in ordre, didst appointe that out of mā (created after thine own ymage & similitude) womā should take her beginning: and knitting them together, didst teache that it should neuer be lawefull to put asunder those, whō thou by matrimonie hadst made one: O God which hast consecrated the state of matrimonie to suche an excellent misterie, that in it is signified & represented the spiritual mariage & vnitie betwixt Christ & his church: Loke mercifully vpon these thy seruantes, that both this mā may loue his wife, according to thy worde (as Christ did loue thy spouse the church, who gaue himself for it, louyng & cheryshing it euen as his own flesh.) And also that this woman may be louyng & amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in al quietnes, sobrietie & peace, be a follower of holy & godly matrones: O Lorde blesse them both, and graunt them to inherite thy everlasting kingdom: through Iesus Christ our Lorde. Amen.

¶ Then shall the Priest saye.

Almighty god, which at the beginning did create our first parentes Adam and Eue, & did sanctifie and ioyne thē together in mariage: powre vpon you the riches of his grace, sanctifie & blesse you, that ye maye

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maye please hym both in body & soule, and liue together in holy loue, vnto your lyues ende. Amen.

Then shal begin the Communion, & after the Gospel shal be sayd a sermon, wherein ordinarily (so oft as there is any mariage) the office of a mā and wyfe shal be declared, according to holy scripture: or yf there be no sermō, the Minister shal reade this that foloweth.

All ye whiche be married, or which entende to take the holy estate of matrimonie vpon you: heare what holpe scripture doeth saye, as touchyng the duetie of husbands towarde theyr wyues, and wyues towarde their husbands. Saint Paule (in his Epistle to the Ephesians the fyfth Chapter) doeth geue this commaundement to all married men.

Ye husbands loue your wyues, euen as Christ loued the church, & hath geuē himself for it, to sanctifie it, purging it in the fountayne of water, through thy woorde, that he might make it vnto himself, a glorious cōgregation, not hauyng spot or wrynkle, or any such thyng, but that it should be holy & blameles. So men are bound to loue theyr owne wyues as their owne bodies. He that loueth his own wyfe, loueth himself. For neuer dyd any man hate his owne flesh, but nouryssheth & cherissheth it, euē as the Lord doth the congregaciō: for we are members of his body, of his flesh, and of his bones.

For this cause shal a man leaue father and mother, & shall be ioyned vnto his wyfe, and they two shall be one flesh. This mystery is great, but I speake of Christe & of the congregacion. Neuerthelesse, let euerye one of you so loue his owne wyfe, euen as him selfe.

Colo. iiii. Likewise the same saint Paul (writing to the Colossians) speaketh thus to al men that bee married. Ye men loue your wyues, and be not bitter vnto them.

Lpetr. iiii. Heare also what Saint Peter the apostle of Christe, which was himselfe a married man (sayeth vnto all men that are married.) Ye husbands, dwel with your wyues accordyng to knowledge: Geuing honour vnto the wyfe as vnto the weaker vessel, and as heyres together of the
grace

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grace of lyfe, so that your prayers be not hyndered.

Hether to ye haue hearde the duetie of the husband
toward the wyfe.

Now lyke wyse ye wyues heare & learne youre
duetie towardes youre husbandes, euen as it is
playnly set forth in holy scripture.



Saint Paule (in the forenamed Epistle to the Ephes. v.
Ephesians) teacheth you thus: Ye womē, sub-
mitte your selues vnto your owne husbandes as
vnto y^e lord: for the husband is the wyues head
euen as Christ is the head of the Church. And he is also
the sauoure of y^e whole body. Therfore as the Church
or congregaciō is subiect vnto Christ: so like wyse let the
wyues also be in subieccion vnto their own husbandes
in al thinges. And agayne he sayeth: Let the wyfe reue-
rence her husbāde. And (in his Epistle to the Collos- Colo. iii.
sians) Saint Paule geueth you this shorte lesson. Ye
wyues submitte your selues vnto your owne husbādes,
as it is conuenient in the Lorde.



Saint Peter also doth instruct you very god- i. petr. iii.
ly, thus saying: Let wiues be subiect to their
owne husbandes, so that yf any obey not the
word, they may be wōne without the worde,
by the conuersaciō of the wiues, whyle they behold your
chaste conuersacion coupled with feare, whose apparell
let it not be outward, with broyded heere & trimming a-
bout with gold, eyther in putting on of gorgeous appa-
rel: but let the hid mā whiche is in the heart, be without
al corruption, so that the spirite be milde & quiet whiche
is a precious thyng in the sight of God. For after thys
maner (in the olde tyme) dydde the holy women whiche
trusted in God apparell thē selues, being subiect to their
owne husbandes: as Sara obeyed Abraham callynge
hym lorde, whose daughters ye are made, doyng well,
and beyng not dismayde with any feare.

The newe married persons (the same daye of their mariage)
must receiue the holy Communion.

¶ The

he order for the visitation of the Sicke.

The Priest entringe into the sicke persones house, shall saye.
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall saye
knelyng downe.



Remembre not **L**orde our iniquities, nor the
iniquities of oure forefathers. Spare vs
good **L**orde, spare thy people, whō thou hast
redemed with thy most precious bloud, and
be not angry with vs for ever.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche arte in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O **L**orde saue thy seruante.

Answere.

Whiche putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightely defende hym.

Minister.

Let the enemy haue none aduauntage of hym.

Answere.

Nor the wicked approche to hurte hym.

Minister.

Be vnto him **O** **L**orde, a stronge towre.

Answere.

From the face of his enemye.

Minister.

Lorde heare oure prayers.

Answere.

And let our crie come vnto thee.

The

The visitacion of the Sycke.

The Minister.



O Lord loke down fro heauen, behold, visite and releue this thy seruaunt: Loke vpon him with the eyes of thy mercy, geue him cōfort, and sure confidēce in thee: Defend him fro the daunger of the enemye, and kepe him in perpetual peace and safetie: through Iesus Christ our Lord. Amen.



Mercie vs almightie and most merciful God, and saunour. Extēd thy accustomed goodnes to this thy seruaunt which is greued with sickenes: Visite him, O Lorde as thou diddest visite Peters wyues mother, & the Captaynes seruaunte. So visite & restore vnto this sicke persone his former health (yf it be thy wyl) or els geue him grace so to take thy visitacion, that after this payneful lyfe ended, he maye dwell with thee in lyfe euerlastinge. Amen.

Then shall the Minister exhorte the sicke person after this fourme or other lyke.



Deely beloued, know this: that almightie god is the Lord of lyfe and death, & ouer al thynges to them pertainyng, as youth, strength, health, age, weakenes, & sickenes: wherfore, whatsoeuer your sickenesse is, know you certaynlye, that it is gods visitacion. And for what cause soeuer this sickenesse is sente vnto you, whether it be to trie youre patience for the example of other, & that your faith may be found in the day of the Lorde laudable, glorious, & honorable, to the encrease of glory, & endles felicitie: Or els it be sent vnto you to correct & amend in you, whatsoeuer doth offend the eyes of our heauēly father: know you certainly, that if you truly repent you of youre sinnes, & beare youre sickenes patiently, trusting in Gods mercy for his dere sonne Iesus Christes sake, & rendre vnto hym humble thākes for his fatherly visitacion, submittynge your selfe wholly to hys will: it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlastyng lyfe.

If the persone visited be very sicke, then the Curate may ende his exhortacion in this place.

Take

Take therfore in good worth the chastement of the
Lorde: For whome the Lorde loueth, he chastiseth. Yea
(as Sainct Paul sayth) he scourgeth euery sone whiche
he receiueth: yf you indure chastisement, he offereth him
self vnto you, as vnto his owne children. What sonne is
he that the father chastiseth not? If ye be not vnder cor-
reccion (whereof all true children are partakers) the are
ye bastardest and not childre. Therfore, seing that when
our carnal fathers do correcte vs, we reuerently obeye
them: Shall we not now much rather be obedient to oure
spirituall father, and so lyue? And they for a fewe dayes
dooe chastise vs after their owne pleasure, but he doeth
chastise vs for our profyt: to the intent he may make vs
partakers of his holynes. These wordes, good brother,
are Gods wordes, and written in holy scripture for oure
comfort and instruction, that we shoulde patiently and
with thankesgeuyng, beare our heauely fathers correc-
tion, whansoever by anye maner of aduersitie it shall
please his gracious goodnes to vylite vs. And there
shoulde be no greater comfort to Christian persons, then
to be made lyke vnto Christe by sufferynge patiently ad-
uersities, troubles, and sickeneses. For he hymself went
not vp to ioye, but fyrst he suffered payne: he entered not
into his gloze, before he was crucified. So truly oure
waye to eternall ioye, is to suffre here with Christ, & our
dooze to entre into eternall lyfe, is gladly to dye with
Christ, that we may ryle agayne fro death, & dwell with
him in everlasting life. Now therfore taking your sick-
nesse, whiche is thus profitable for you, patiently: I ex-
horthe you in the name of God, to remembre the professiō
whiche you made vnto God in your Baptisme. And for-
asmuch as after this lyfe, there is account to be geuen
vnto the ryghteous iudge, of whom all muste be iudged
without respecte of persones: I require you to examine
your self, & your state, both towarde God & man: so that
accusing & condemning your self for your owne faul-
tes, you may fynde mercy at our heauenly fathers hande for
Christes

The visitacion of the sicke.

Christes sake, and not be accused and condemned in that fearefull iudgemente. Therfore I shal shortly rehearse the articles of our fayth, that ye maye knowe whether you doe beleue as a Christian man shoulde, or no.

¶ Here the minister shal rehearse the articles of the faythe, saying thus.

Doeſte thou beleue in God the father almightie?

¶ And so forth as it is in Baptisme.

¶ Then shal the Minister examine whether he be in charitie with al the worlde: Exhortyng him to forgeue fro the bottome of his heart, all persons that haue offended hym: and if he haue offended other, to aske them forgeuenes: And where he hath done iniurie or wzonge to any man, that he make amendes to the vttermoſt of hys power. And if he haue not afore disposed his goodes, let hym then make hys wyll. But men must be ofte admonished that they sette an ordre for theyr tempozall goodes and landes, whan they be in health. And also declare his debtes, what he oweth, and what is owyng vnto hym, for discharging of hys conscience and quietnesse of hys executours.

¶ These wordes befoze rehearsed, may be sayed befoze the Minister beginne hys prayer, as he shal see cause.

¶ The Minister maye not forgeat, nor omitte to moue the sicke person, (and that moſte earnestly) to liberalitie towarde the pooze.

¶ Here shal the sicke person make a speciall confessyon, yf he feele hys conscience troubled with any weyghtie matter. After whiche confessyon, the Priest shal absolue hym after thys sorte.



Our Lorde Jesus Christ, who hath left power to his Church to absolue all synners, which truly repent and beleue in him, of his great mercy forgeue thee thyne offences: and by his auctoritie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen

¶ And then the Priest shal saye the Collect folowyng.

¶ Let vs praye.



Moste mercifull God, whiche accordyng to the multitude of thy mercies, doest so put awaye the synnes of those whiche truly repente, that thou remembreſt them no more: open thy eye of mercye vpon

Ps. i. thys

The r[est]tacion of the sicke.

this thy seruant, who most earnestly desyreth pardon
and forgiuenes. Venue in him most louing father, what
soeuer hath been decayed by the fraud and malice of the
deuil, or by his owne carnall will and frailnesse: preserue
and continue this sicke mēbre in the vnitie of thy church;
considre his contricion, accepte his teares, assuage hys
paine, as shalbe sene to thee most expedient for him. And
forasmuche as he putteth his ful trust ouely in thy mer-
cie, Impute not vnto hym his former synnes, but take
hym vnto thy fauoure: through the merites of thy moste
dearely beloued sonne Iesus Christ. Amen.

Then the minister shall say this psalme.

In te do-
mine spe-
raui. psal.
xxi.



In thee O Lorde haue I put my trust, let me
neuer be put to confusion: but ridde me, and
deliuer me into thy ryghteousnesse, incline
thyne eare vnto me, and saue me.

Be thou my stronge holde (whereunto I
may alwaye resorte:) thou hast promised to helpe me, for
thou art my house of defence and my castell.

Deliuer me (O my god) out of the hand of the vngod-
ly: out of the hand of the vnrighteous and cruell man.

For thou (O lord God) art the thing that I long for:
thou art my hope euen from my youth.

Throughe thee haue I been holden by euer sence I
was borne: thou art he that toke me out of my mothers
wombe, my prayse shall alwaye be of thee.

I am become as it were a monstre vnto many: but my
sure trust is in thee.

Oh let my mouth be filled with thy prayse: (that I
may syng of thy glory) and honour al the day longe.

Cast me not away in the tyme of age: forsake me not
when my strength fayleth me.

For myne enemies speake agaynst me, & they that lay
wayte for my soule, take their counsayl together, saying:
God hath forsaken him, persecute him, and take him, for
there is none to deliuer hym.

Goe not farre fro me, O God: my God, haste thee to
helpe me.

Lit

The visitacion of the sicke.

Let them be confounded and perished, that are against my soule: let them be couered with shame and dishonour, that seke to doe me euill.

As for me, I wil patiently abide alway: and wil praise thee more and more.

My mouth shal dayly speake of thy righteousness and saluacion: for I knowe no ende therof.

I wil goe forth in the strength of the lord god: and will make mencion of thy righteousness onely.

Thou (O god) hast taught me from my youth vntil now: therfore I wil tel of thy wonderous workes.

Forlake me not (O god) in mine olde age, when I am graye headed: vntil I haue shewed thy strengthe vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousness (O god) is very high, & great thinges are they & thou haste done: O god who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refresh me, yea and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therfore wyl I prayse thee and thy faithfulness (O God) playing vpon an instrumente of musike: vnto thee wil I syng vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto thee: and so wyl my soule whom thou hast deliuered.

My tonge also shal talke of thy righteousness all the daye longe: for they are confounded and broughte vnto shame, that seke to doe me euill.

Glorie be to the father, and to the sonne: and to the .&.

As it was in the beginning, is now, and ever shal be: world without ende. Amen.

¶ Adding this.

Sauoure of the worlde, saue vs, whiche by thy crosse and precious bloud hast redeemed vs, helpe vs we beseeche thee O God.

P.

Then

The visitacion of the sicke.

Then shal the Minister saye.



The almightie Lorde, whiche is a most strong tower to al them that put theyr trust in him, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obcie: be now and euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom, and through whom, thou mayest receyue health and saluacion, but onely the name of our Lord Iesus Christ. Amen.

The Communion
of the Sicke.



As much as all mortall men be subiect to many sodayne perilles, diseases and sickenneses, and cuer vncertayne what tyme they shal depart out of this lyfe: Therfore, to thintent they maye be alwayes in a redynesse to dye whensoever it shal please almightie God to call them, the Curates shal diligently from tyme to tyme, but specialllye in the plague tyme, exhorste theyr parishioners, to the ofte receyuing in the churche of the holy communion of the body and bloud of oure sauoure Chyste. Whiche (if they doe) they shal haue no cause in their sodayne visitacion to be vniquieted for lacke of the same; but yf the sycke person be not hable to come to the church, and yet is desyrous to receiue the communion in hys house; then he must geue knowledge ouernyghte, or els early in the morning to the Curate, signifying also how many be appointed to communicate with hym. And hauing a conueniente place in the sycke mans house, where the Curate maye reuerentlye minister, and a good numbze to receiue the communicō with the sicke person with all thynges necessarye for thesame, he shal there minister the holy communion.

The

The Communion of the sicke.

The Collecte.

Almightie everliuing God, maker of mankynde,
which dooest correcte those whom thou doest loue,
and chastisest euery one whom thou doest receiue:
we beseeche thee to haue mercy vpon this thy seruaunte
visited with thy hande, and to graunt that he may take
hys sykenesse patiently, and recouer hys bodely health
(yf it be thy gracious will) and whensoever hys soule
shal depart from the body, it maye be withoute spot pre-
sented vnto thee: through Iesus Christe our lord. Amen.

The Epistle.

Manne despyle not the correction of the Lorde, Hebr. xii.
neither faine when thou arte rebuked of hym:
For whom the Lorde loueth, hym he correcteth,
yea and he scourgeth euery sonne, whom he receyueth.

The Gospell.

Verely verely I saie vnto you, he that heareth Iohn. v.
my worde, and beleueth on hym that sente me,
hath everlastyng lyfe, and shall not come vnto
damnaciō, but he passeth from death vnto lyfe.

At the tyme of the distribution of the holy Sacrament, the
Priest shal fyrst receyue the Communion himself, and after
minister vnto them that be appointed to communicate wyth
the sycke.

But yf any mā, either by reason of extremite of sykenes, or
for lacke of warning in due tyme to the Curate, or for lacke
of cōpany to receyue with him, or by any other iust imped-
iment, do not receyue the Sacrament of Christes body and
bloud: then the Curate shal instruct him, that yf he do true-
ly repent him of his synnes, & stedfastly beleue that Iesus
Christ hath suffred death vpon the crosse for him, & shed his
bloud for his redemption, earnestly remembryng the bene-
fites he hath therby, and geuing him heartie thākes ther-
foze, he doeth eate & drinke the body and bloud of our Sa-
uour Christ, profitably to his soules health, althoughe he
doe not receyue the Sacrament with hys mouth.

When the sicke person is visited, and receiveth the holy com-
munion all at one tyme, then the priest for moze expedition
shal cut of the soume of the visitaciō at the psalme. In thee
O Lord haue I put my trust, and go streyght to the communion.

At the buriall of the dead.

In the tyme of plague, Swette, or suche other lyke contagious tymes of sykenesses or dysleases, when none of the partye or neyghbours can be gotten to communicate wyth the sycke in theyr houses, for feare of the infection: by special request of the diseased, the minister maye alonly communicate wyth hym.

**The order for the
Buriall of the dead.**

The priest metyng the corps at the Church stile, shall saye: Or els the priestes and clerkes shall syng, and so goe eyther vnto the churche, or towarde the graue.

John. xi.



In the resurrection and the life (saith the Lord) he that beleueth in me, yea though he were dead, yet shall he lyue. And whosoener lyueth and beleueth in me: shall not dye for ever.

Iob. xix.



I know that my redeemer liueth, and that I shall see him out of the earth in the last daye, and shall be recovered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall beholde hym, not with other, but with these same eyes.

1. Tim. vi.



We brought nothing into this world, neither may we cary any thyng out of this worlde. The lord geueth, and the lord taketh awaye. Euen as it hath pleased the Lord, so cometh thynges to passe: blessed be the name of the Lord.

Iob. i.

When they come at the graue, whyles the corps is made ready to be layed into the earth, the Priest shall saye, or the priest and clerkes shall syng.

Iob. ix.



Man that is borne of a womanne hath but a shorte tyme to liue, and is full of misery: he cometh vp & is cut downe like a floure, he flieth as it were a shadowe, and neuer continueth in one staye. In the midst of life we be in death: of whom maye we seke for succour but of thee, O Lord, whiche for our synnes with thy arte displeased: yet O Lord God moste holy, O Lord moste mightie, O holy and moste mercyfull sauyoure, delyuer vs not into the bytter paines

At the buriall of the dead.

paines of eternal death. Thou knowest lord the secretes of our heartes, shutte not by thy mercifull eyes to oure prayers: But spare vs Lorde moste holy, O God moste mightie, O holy and mercifull sauour, thou moste worthy iudge eternall, suffre vs not at our last houre for any paynes of death, to fall from thee.

Then whyle the earth shalbe cast vpon the body by some standyng by, the priest shal saye.



As much as it hath pleased almightie god of his great mercede to take vnto himselfe the soule of oure dere brother here departed: we therfore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurreccion to eternal life, through our Lord Jesus Christ: who shall chaunge our vyle body that it may be lyke to his glorious body, accordyng to the mightie workyng whereby he is hable to subdue all thynges to hymselfe.

Then shalbe sayd o2 song.



I heard a voyce from heauen, sayinge vnto me: write from henceforth, blessed are the dead which dye in the Lord. Euen so sayeth the spyrite, that they rest from they2 laboures.

Then shal folowe this lesson, taken out of the .xv. Chapter. to the Corinthyans, the fyrst Epistle.



Christ is risen from the dead, and become the fyrst frutes of them that slept. For by a man came death, and by a mā came the resurrecci- on of the dead. For as by Adam al die: euen so by Christ shall all be made alyue, but eue- ry man in his own ordre. The firste is Christe, then they that are Christes at his cōming. Then cometh the ende, when he hath deliuered by the kingdome to God the fa- ther, when he hath put down all rule & all auctoritie and power. For he muste reigne tyll he haue putte all his ene- mies vnder his feete. The last enemye that shall bee de- stroyed, is death. For he hath putte all thynges vnder hys feete. But when he sayth, al thynges are put vnder

p.iii. him,

hym, it is manifest that he is excepted, which did put all thynges vnder hym. when al thinges are subdued vnto him, then shal the sonne also himself be subiecte vnto him: that put al thynges vnder him, that god may be al in al: els what doe they which are Baptised ouer the dead, yf the dead rise not at al: why are thei then Baptysed ouer them: yea, and why stande we alwaye then in iopardye: by our reioysyng whiche I haue in Christe Iesu our lord, I dye dayly. That I haue fought with beastes at Ephe- sus after the maner of men, what auantage it me, if the dead ryse not agayne: Let vs eate and drynke, for to morowe we shall dye. Be not ye deceiued, euill woordes corrupte good maners. Awake truely out of slepe, and sinne not. For some haue not the knowledge of God. I speake thys to your shame. But some man wyl saye: how aryse the dead: with what body shall they come: thou foole, that which thou sowest, is not quickened excepte it dye. And what sowest thou: thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but god geueth it a body at hys pleasure, to euerye sede his owne body. Al fleshe is not one maner of fleshe: but there is one maner of fleshe of men, & other maner of fleshe of beastes, and other of fisshes, another of birdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glorie of the sunne, and another glory of the moone, and another glory of the starres. For one starre dyffereth from another in glorie: so is the resurreccion of the dead. It is sown in corrupcion, it ryseth agayn in incorrupcion. It is sowne in dishonoure, it riseth again in honoure. It is sowne in weaknesse, it ryseth agayne in power. It is sowne a naturall bodye, it ryseth agayne a spyrytuall bodye. There is a naturall bodye, and there is a spyrytuall bodye, as it is also wrytten: the fyrste manne Adam was made a lyuyng soule, and the laste Adam was made a quyenynge spyryte. Howe be it, that is not fyrste
whiche

A Commination.

afraid to offende. In the stede wherof, vntil the said discipline maye be restored agayne (whiche thyng is muche to be wisshed) it is thoughte good, that at thys tyme (in youre presence) shoulde be read the generall sentences of Gods curssing against impenitent sinners: gathered out of the. xxvii. Chapter of Deuteronomye, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thentente that you, beeyng admonished of the greate indignacion of God agaynst synners, may the rather be called to earnest and true repentance, and maye walke more warely in these daungerous dayes, fleeing from suche vices, for the whiche ye affirme with your own mouthes, the curse of god to be due.

Cursed is the man that maketh anye carued or molten Image, an abhominacion to the Lorde, the worke of the handes of the craftes man, and putteth it in a secret place to worship it.

And the people shall aunswere and say.

Amen.

Ministre.

Cursed is he that curseth his father and mother.

Aunswere.

Amen.

Ministre.

Cursed is he that remoueth awaye the marke of hys neyghbours lande.

Aunswere.

Amen.

Minister.

Cursed is he that maketh the blynd to goe oute of his waye.

Aunswere.

Amen.

Minister.

Cursed is he that letteth in Iudgemente, the ryght of the straunger, of them that bee fatherles, and of widowes.

Aunswere.

Amen.

A Commination.

Amen.

Ministre.

Cursed is he that smiteth his neighbour secretly.

Answer.

Amen.

Ministre.

Cursed is he that lieth with his neighbours wyfe.

Answer.

Amen.

Minister.

Cursed is he that taketh rewarde to slea the soule of innocent bloud.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence : and in his heart goeth from the Lorde.

Answer.

Amen.

Minister.

Cursed are the vnnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshypers of ymages, slanderers, drunkardes, and extorcioners.

Answer.

Amen.

The Minister.

Ps. cxviii



Math. iii.

Owe, seeyng that all they be accursed (as the Prophet Dauid beareth witnes) which doe erre and goe astray from the commandementes of god: let vs (reimembryng the dreadfull iudgemente hanginge ouer oure heades, and beyng alwayes at hande) retorne vnto our Lorde god, with all contricion and mekenesse of heart, bewayling and lamentyng our sinful life, knowledging and confessyng our offences, and seeking to bryng furth worthy frutes of penance. For nowe is the Axe putte vnto the roote of the trees, so that euerye tree whiche bringeth not forth good fruite, is hewen downe and cast into

A Commnacion

into the fyre. It is a feareful thing to fal into the handes ^{Hebre.x.}
of the liuing God: he shali powre down raine vpon the
synners, snares, fyre and brimstone, storme and tempest: ^{psalm.x.}
thys shalbe theyr porcion to drynke. For loe, the ^{Esa.xxvi.} **Lorde**
is comen out of his place, to visite the wickednes of such
as dwell vpon the earth. But who may abide the daye ^{Mala.iii.}
of his comyng: who shalbe able to endure when he ap=
pereth: his fanne is in his hande, and he wyll pource
hys floore, and gather hys wheate into the Barne: but
he wyll burne the chaffe with vnquencheable fyre. ^{Math.iii.} The
daye of the lorde cometh as a thefe vpon the nighte, and
when men shal say peace, & al thinges are safe: then shal
sodenly destruction come vpon them, as sorowe cometh
vpon a woman trauailling with child, and thei shal not
escape: then shal appeare the wrath of god in the daye ^{Roma.ii.}
of vengeance, whiche obstinate synners, throughe the
stubbernes of theyr hearte, haue heaped vnto themselfe,
whiche despyled the goodnesse, patience, and longe suffe=
raunce of God, when he called them continuallye to re=
pentance. Then shal they cal vpon me saith the lorde,
but I wyl not heare: they shal seeke me earlye, but they ^{proue.i.}
shal not fynde me, and that beecause they hated know=
ledge, and refused not the feare of the **Lorde**, but abhor=
red my counsaile, and despyled my correccion: then shal
it be to late to knocke, when the dore shal bee shutte, and
to late to crie for mercy, when it is the time of Justice. A
terrible voyce of mooste iuste iudgemente, whiche shal be
pronounced vpon them, when it shalbe said vnto them:
goe ye cursed into the fyre everlastyng, whiche is prepa=
red for the deuill and his Angels: therefore brethren take ^{mar.xxv}
we hede betyme, while the daye of saluacion lasteth, for
the nighte cometh when none can worke: but lette vs ^{ii.Cor.vi}
whyle we haue the lyght, beleue in the lyght, and walke
as the children of the lighte, that we be not cast into the
vttre darkenesse where is wepyng and gnashynge of
teeth. Let vs not abuse the goodnes of God, which cal=
leth vs mercifully to amendenente, and of his endlesse
pictie

A Commination.

pietie promyseth vs forgeuenes of that whiche is passe,
if (with a whole mynde and true heart) we retorne vnto
hym: for though our sinnes be red as scarlet, they shalbe
as white as snowe: and though they bee lyke purple,
yet shal they be as white as wolle. Turne you cleene
(saith the Lord) from all youre wickednesse, and youre
synne shal not be youre destruccion. Caste awaye from
you al your vngodlynnes that ye haue doone, make you
new heartes, and a newe spirite: wherfore wyl ye dye, O
ye house of Israel: Seeyng that I haue no pleasure in
the death of hym that dyeth (sayeth the Lord God.)
Turne you then and you shal lyue. Although we haue
synned, yet haue we an aduocate with the father, Jesus
Christ the ryghteous: and he it is that obteyneth grace
for our synnes, for he was wounded for oure offences,
and smitten for our wickednes: Let vs therfore retorne
vnto hym, who is the mercifull receiuer of al true peny-
tent synners, assuring our self, that he is ready to receiue
vs, and most willing to pardon vs, if we come to hym
with faithful repentaunce: If we wyl submit our selues
vnto hym, and from henceforth walke in hys wayes. If
we wil take his easy yoke and lyghte burden vpon vs,
to folowe hym in lowlynnesse, patience, and charitie, and
be ordered by the gouernaunce of his holy spirite, seking
alwaies his glory, and seruing him duely in our vocati-
on, with thankes geuing. This if we doe, Christ wil de-
lyuer vs from the curse of the law, and from the extreme
malediccion, whiche shal lyght vpon them that shal be
set on the left hand: and he wil set vs on his right hand
and geue vs the blessed benediccion of hys father, com-
maundyng vs to take possession of his glorious kynge-
dome, vnto the whiche he boughthe to buyng vs all, for
his infinite mercy. Amen.

Then shall they all knele vpon their knees: and the
Priestes and Clerkes kneeling (where thei are accu-
stomed to saye the Letany,) shal saye thys Psalme.
Hane

A Commination.

Muen ercye vpon me (*O God*) after thy greate goodnesse: accordynge to the multitude of thy mercyes, doe awaye myne offences. Miserere mei deus placabile

Walhe me thoroughly fro my wickednes: and clense me from my synne.

For I knowledg my faultes: and my synne is euer before me.

Against thee onely haue I synned, and done this euyl in thy sighte: that thou mighteste bee iustified in thy say- ing, and cleare when thou arte iudged.

Beholde, I was shapen in wickednes: and in synne hath my mother conceived me.

But loe, thou requirdest trueth in inward parties: and shalt make me to vnderstande wisdom secretly.

Thou shalt pouрге me with Ifope, and shalt be cleane: thou shalt walhe me, and I shalt be whiter then Snowe.

Thou shalt make me heare of ioye and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my synnes: and put out all my misdedes.

Make me a cleane heart (*O god*): and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne: and stablish me with thy free spirite.

Then shalt I teache thy wayes vnto the wicked: and synners shalt be conuerted vnto thee.

Delyuer me from bloudguiltinesse (*O god*): thou that art the god of my health: and my tongue shall syng of thy ryghteousnesse.

Thou shalt open my mouth (*O lord*): my mouth shall shewe thy praises.

For thou desirest no sacrifice, els would I geue it thee: but thou desirest a troubled spirite: a broken and contrite heart (*O God*) shalt thou not despyse.

A Communion.

O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalte thou be pleased with the sacrifice of righteousness, with the burnt offerynge and oblations: then shal thei offer young bullockes vpon thine altare.

Glorie be to the father, and to the sonne, and. &c.

As it was in the beginning, and is now. &c. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Ministre.

O Lord saue thy seruantes.

Answer.

Whiche put their trust in thee.

Ministre.

Sende vnto them helpe from aboue.

Answer.

And euermore mightely defende them.

Minister.

Helpe vs O God our sauiour.

Answer.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs synners, for thy names sake.

Minister.

O Lord heare our prayers.

Answer.

And let our crye come vnto thee.

Let vs praye.



Lord, we beleche thee mercifully heare our prayers, and spare all those whiche confesse their sinnes to thee: that they (whose consciences by sinne are accused) by thy merciful pardon may be absolved: Through Christ our Lord. Amē.

Oneste

A Commination.



Most mightie god and merciful father, which hast compassion of al mē, and hatest nothing that thou hast made: which wouldest not the death of a synner; but that he shoulde rather turne from synne, and bee saued: mercifullye forgeue vs our trespasses, receiue and comfort vs, which be greued and wried with the burthen of oure synne. Thy propertie is to haue mercye, to thee onely it apper- teyneth to forgeue synnes: spare vs therfore good lord, spare thy people whom thou hast redeemed. Entre not in- to Iudgement with thy seruauntes, which be vile earth, and miserable synners: but so turne thy yre frō vs, which mekely knowledg oure bilenesse, and truely repente vs of our faultes: so make haste to helpe vs in this worlde, that we maye euer lyue with thee, in the worlde to come: throughe Iesus Chyrie oure Lord. Amen.

¶ Then shall the people saye thys that foloweth, after the Minister.



Turne thou vs, O good lord, and so shal we be turned: be fauourable (O Lord) be fauourable to thy people, whiche turne to thee in weping, fastyng and praying: for thou arte a mercifull god, ful of com- passion, longe suffering, and of a greate pietie. Thou spareste when we deserue punishmente, and in thy wrath thinkest vpon mer- cy. Spare thy people good lord, spare them, and let not thy heritage be brought to confusion: heare vs (O lord) for thy mercy is great, and after the multytude of thy mercyes loke vp- on vs.

(. . .)



The fourme

and maner of makynge
and consecratynge, Bys-
choppes, Priestes,
and Deacons.



Anno Domini.
M.D.L.II.

The Preface.



It is euident vnto all men, diligently readyng holye Scripture, and auncient aucthours, that from the Apostles tyme, there hath bene these orders of Ministers in Christes church: Bishoppes, Priestes, and Deacons: whyche offices were euermore had in suche reuerent estimation, that no man by hys owne priuate aucthoritie, myght presume to execute any of them, except he were fyrst called, tryed, examined, & knowen to haue suche qualities, as were requisite for the same. And also by publique prayer, wyth imposition of handes, approued and admitted thereunto. And therfore to the entent these orders shoulde bee continued, and reuerently vsed and esteemed in thys Church of Englande: it is requisyte, that no mā (not beyng at thys present, Bysshop, Priest, nor Deacon) shal execute any of them, except he be called, tryed, examined, and admitted, accordyng to the forme hereafter folowynge. And none shalbe admitted a Deacon, except he be. xxi. yeares of age at the least. And euery man whych is to be admitted a Priest, shalbe full. xxiij. yeares olde. And euery man, whyche is to be consecrated a Bysshop, shalbe fullie thyrtye yeares of age. And the Bysshop knowynge, eyther by hymselfe, or by sufficient testimonie, any person to be a man of vertuous conuersacion, and wythout cryme, and after examination and tryall, fyndynge hym learned in the Latyne tongue, and sufficientlly instructed in holye Scripture, maye vpon a Sundaye or holye Daye, in the face of the Church admitte hym a Deacon, in suche maner and fourme, as hereafter foloweth.

(.)

Al.ij.

C The fourme and maner of Orderynge of Deacons.

Fyrste, when the daye appoynted by the Bysshoppe is come, there shalbe an exhortacion declarynge the due-tye and office of suche as come to be admitted Ministers, howe necessarye suche Orders are in the Church of Christe, and also how the people ought to esteeme them in theyr vocacion.

C After the exhortacion ended, the Archdeacon, or hys deputie, shall present such as come to the Bysshop to be admitted, saying these wordes.

R Euerende Father in God, I present vnto you, these persones presente, to bee admitted Deacons.

C The Bysshoppe.

Take heede that the persones whome ye present vnto vs, be apt & meete, for theyr learnyng and godly conuersacion, to exercyse theyr ministerie duelye, to the honour of God, and edyfying of hys Church.

The archdeacon shall aunswere.

I haue enquyred of them, and also examined them, and thynke them so to bee.

C And then the Bysshop shall saye vnto the people.

Brethren, yf there bee any of you, who knoweth any impediment, or notable cryme, in any of these persones presented to bee ordered Deacons, for the whyche he ought not to bee admitted to the same, let hym come forth in the name of GOD, and shewe what the cryme, or impediment is.

C And yf any great cryme, or impediment be obiected, the Bysshoppe shall surcease from orderynge that person vntyll suche tyme as the partie accused, shall trye himselfe clere of that cryme.

C Then the Bysshop, commendynge suche as shalbe found mete to be ordered to the prayers of the congregacion, wyth the Clerkes and people present, shall saye or sing the Letany as foloweth wyth the prayers.

The

The Letany and Suffrages.



God the father of heauen: haue mercy vpon vs myserable synners.

God the father of heauen: haue mercye vpon vs myserable synners.

God the sonne, redemer of the world: haue mercye vpon vs myserable synners.

God the sonne, redemer of the worlde, haue mercye vpon vs myserable synners.

God the holy ghost, procedyng from the father and the sonne: haue mercye vpon vs myserable synners.

God the holy ghost, procedinge from the father & the sonne: haue mercye vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, thre persones & one God: haue mercy vpon vs myserable synners.

O holy, blessed, and glorious Trinitie, thre persons, & one god: haue mercy vpon vs miserable sinners.

Remembre not Lord oure offences, nor the offences of our forefathers, neyther take thou vengeaunce of oure synnes: spare vs good Lord, spare thy people, whom thou haste redeemed wyth thy most precious bloude, and be not angrye wyth vs for euer.

Spare vs good Lorde.

From all euyl and mischiese, from synne, from the craftes and assaultes of the deuyll, from thy Wrath, and from euerlastyng damnacion.

Good Lord delyuer vs.

From all blyndnes of heart, from pryde, vayne glory, and hypocrisie, fro enuie, hatred, & malice, & all vncharitablenes.

Good Lord delyuer vs.

From fornicacion and all other deadly synne, & from al the deceyptes of the worlde, the fleshe, and the deuyll.

Good Lorde delyuer vs.

From lighteninges & tempestes, from plague, pestilence, & famine, from battayle and murther, & from sodayne Death.

Good Lorde delyuer vs.

From all sedicion and priuie conspiracie, from the tyrannie of the Bysshop of Rome, and all hys detestable enormities,

AA.iiij. from

The orderyng of Deacons.

from all false doctrine and heresy, from hardnes of heart, and contempt of thy Word and commaundement.

Good Lord delyuer vs.

By the misterye of thy holye incarnation, by thy holye natiuitie and circumcision, by thy baptisme, fastyng, and temptation.

Good Lord delyuer vs.

By thyne agonye and bloudye sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection & ascencion, & by the comming of the holy Ghost.

Good Lorde delyuer vs.

In all tyme of our tribulacion, in all tyme of our welth, in the houre of death, and in the daye of iudgement.

Good Lorde delyuer vs.

We synners doe beseeche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holye Church vniuersally, in the ryght waye.

We beseeche thee to heare vs Good Lorde.

That it maye please thee, to kepe Edward the sixth thy seruauant, our Kyng and gouernour.

We beseeche thee to heare vs good Lord.

That it maye please thee, to rule his heart in thy fayth, feare and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glorye.

We beseeche thee to heare vs good Lord.

That it maye please thee, to be his defendour and keeper, geuing hym the victorie ouer all his enemyes.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to illuminate all Bishops, Pastours, & Ministers of the Church, wyth true knowledge & vnderstandyng of thy worde, and that bothe by theyr preaching and liuing, they may set it forth, & shew it accordingly.

We beseeche thee to heare vs Good Lorde.

That it may please thee, to blesse these men, and sende thy grace vpon them, that they maye duelye execute the offyce now to bee comytted vnto them, to the edifyinge of thy Church, and to thy honour, prayse and glorye.

We beseeche thee to heare vs good Lorde.

That

The orderynge of Deacons.

That it may please thee, to endue the Lordes of the Counteysayle, and all the nobilitie wyth grace, wysdom, and vnderstandynge.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to blesse and kepe the Magistrates, geuing them grace to execute Justice, and to maynteine trueth.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to blesse & kepe all thy people.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to geue to all nacions, vnitie, peace and conorde.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to geue vs an hearte, to loue and dread thee, & diligently to liue after thy commaundementes.

We beseeche thee to heare vs good Lorde.

That it may please thee, to geue all thy people encrease of grace, to heare mekely thy Word, and to receiue it wyth pure affeccion, and to bryng forth the fruites of the spiryte.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to bryng into the way of trueth, all suche as haue erred, and are deceyued.

We beseeche thee to heare vs good Lorde.

That it may please thee, to strengthen suche as doe stand, and to comfort, and helpe the weake hearted, and to rayse them vp that fall, and finally to beat downe Sathan vnder our fecte.

We beseeche thee to heare vs good Lord.

That it maye please thee, to succour, helpe, and comforte all that be in daunger, necessitie and tribulacion.

We beseeche thee to heare vs good Lord.

That it maye please thee, to preserue all that trauayle by lande or by water, all women labouryng of chylde, all sycke persons and yonge chyldren, and to shewe thy pitye vpon al prysoners and captyues.

We beseeche thee to heare vs Good Lorde.

That it maye please thee, to defende and prouide for the fatherles chyldren and wyddowes and all that be desolate and oppressed.

The orderynge of Deacons.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to haue mercy vpon all men.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to forgeue our enemies, persecutors, and slanderers, and to turne theyr heartes.

We beseeche thee to heare vs good Lorde.

That it may please thee, to geue and preserue to oure vse, the kyndly frutes of the earth, so as in due time We may enioye them.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to geue vs true repentance, to forgeue vs all our sinnes, negligences and ignoraunces, and to endue vs wyth the grace of thy holye spirite, to amende our lyues accordinge to thy holy woorde.

We beseeche thee to heare vs good Lorde.

Sonne of God, We beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lambe of God, that takeste awaye the synnes of the Worlde:

Graunt vs thy peace.

O Lambe of God, that takeste awaye the synnes of the Worlde.

Haue mercy vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Oure father Which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyl.

The versicle.

O Lorde Deale not wyth vs after our synnes.

The aunswere.

Neither rewarde vs after oure iniquities.

Let

The orderynge of Deacons.

Let vs pray.



God mercyfull father, that despyseste not the
syghinge of a contryte heart, nor the desyre of
suche as bee sorowefull, mercyfullie assiste our
prayers, that wee make before thee, in all oure
troubles and aduersities, whensoever they op-
presse vs: and graciously heare vs, that those euyls, whiche
the craft and subteltie of the deuyl, or man worketh against
vs, be brought to naughte, & by the prouidence of thy good-
nes, they maye be disperfed, that we thy seruauntes, beyng
hurte by no persecutions, maye euermore geue thanks vnto
thee, in thy holy Church, through Iesu Christe our Lorde.

O Lorde aryse, helpe vs, and delyuer vs, for thy names sake.

O God, we haue heard with oure eares, and oure fathers
haue declared vnto vs, the noble woorkes that thou diddest
in theyr dayes, and in the olde tyme before them.

O Lorde aryse, helpe vs, and delyuer vs, for thyne honour.

Glorie bee to the father, and to the sonne, and to the holye
ghost: As it was in the beginning, is now and euer shal be:
World without ende. Amen.

From our enemyes defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now & euer vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O
Lorde Christe.

The versicle.

O Lorde let thy mercy be shewed vpon vs.

The aunswere.

As we do put our trust in thee.

Let vs praye.



We humbly beseeche thee, O father, mercyfullie
to looke vpon oure infirmities, and for the glo-
rye of thy names sake, turne from vs all those
euylles, that we mooste righteously haue deser-

ued:

ued:

The orderynge of Deacons.

ued: And graunt that in all our troubles, we maye put oute whole trust, and confyden ce in thy mercye, & euermore serue thee, in holynes and purenesse of liuing to thy honour & glory: through our onely mediatour and aduocate Iesus Christ our Lorde. Amen.

A Almighty God, whyche haste geuen vs grace at thys tyme with one accorde, to make our common supplications vnto thee, & doest promise that when two or thre bee gathered in thy name, thou wylt graunte theyr requestes: fulfyll nowe, O Lord, the desires & petitions of thy seruauntes, as maye be mooste expediente for them, grauntynge vs in thys worlde, knowledge of thy truth, & in the world to come lyfe euerlastyng. Amen.

Then shalbe sayed also thys that foloweth.

A Almighty God, whyche by the deuine prouidence, hast appoynted diuerse orders of ministers in the Church: & diddest enspire thyne holy Apostles to chose vnto thys ordre of Deacons, the fyrste Martyr sainte Stephin, wyth other: mercifully beholde these thy seruauntes, nowe called to the lyke office & administracyon: replenishe the so with the truth of thy doctrine, & innocencie of life, that both by word & good example, they may faythfully serue thee in thys office, to the glory of thy name, and profite of the congregacion, through the merytes of our sauour Iesu Christe: who liueth & reyg- neth wyth thee, and the holy ghost, nowe and euer. Amen.

Then shalbe song or sayed the Communion of the day, say- yng the Epistle shalbe read out of Timothe, as foloweth.



Like wyse muste the ministers bee honeste, not double tongued, not geuen vnto much wyne, neyther greedye of fylthyre lucre, but holdynge the mysterye of the faythe, wyth a pure consci- ence. And let them fyrst be proued, and then let them minister, so that no man be able to reprove them. Euen so must theyr wyues bee honest, not euyl speakers, but so- bre and faythfull in all thynges. Lette the Deacons bee the husbandes of one wyfe, and such as rule theyr chyldren wel, and theyr owne hougholdes. For they that minister well, geat

The orderynge of Deacons.

geat them selues a good degree, and a greate lybertie in the fayth, Whiche is in Christe Iesu.

These thynges Wryte I vnto thee, trustyng to come shortly vnto thee: but and yf I tarye longe, that then thou mayst yet haue knowledge, howe thou oughteste to behaue thy selfe, in the house of God, Which is the congregacion of the lyuing God, the pyller and grounde of trueth. And Without doubte, great is that misterie of godlynes. God Was bewed in the fleshe, Was iustified in the spirite, Was seen amonge the Aungels, Was preached vnto the Gentyles, Was beleued on in the Worlde, and receyued vp in glorie.

Or els this out of the sixth of
the Actes.



When the twelue called the multitude of the Disciples together, and sayde: it is not meete that we shoulde leaue the woorde of God, and serue tables. Wherefore brethren, looke ye out among you, seuen men of honest reposte and full of the holye ghoſte and wyſdome, to whome wee maye committe thys busynesse: but we wyll geue oure selues continually to prayer, and to the administracion of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of fayth, and full of the holy ghoſt, and Philip, and Procorus, and Nicanor, and Timon, and Perimenas, & Nicholas, a conuert of Antioche. These they set before the Apostles: and when they had prayed, they layed theyr handes on them. And the word of god increased, and the number of the Disciples multiplied in Ierusalem greatly, & a great company of the priestes were obedient vnto the fayth.

¶ And before the Gospell, the Bisshop syttinge in a chayre, shall cause the Othe of the Kynges supremacie, and agaynst the vsurped power and autozitie of the Bisshop of Rome, to be ministred vnto euery of them that are to be ordred.

The

The othe of the

Kynges Supremacie.



From hencefurth shall utterly renounce, refuse, relinque, and forsake the Bysshop of Rome, and hys autoritie, power, and iurisdiction. And I shall neuer consent, nor agree, that the Bysshop of Rome shall practise, exercise, or haue any maner of autoritie, Jurisdiction, or power wythin thys Realme, or anye other the Kynges Dominions, but shall resyste the same at all tymes, to the uttermoste of my power. And I from henceforth wyll accepte, repyte and take the Kynges Maiestie, to bee the onely Supreme head in earth, of the Church of Englande: And to my conynge, wytte, and uttermoste of my power, wythoute guyle, fraude, or other vndue meane, I wyll obserue, kepe, mayntayne and defende the whole effectes and contentes of all and synguler actes and Statutes made, and to be made wythin thys Realme, in derogacion, extirpacion, and extinguishment of the Bysshop of Rome and hys auctoritie, and all other Actes and Statutes, made or to be made, in confirmation and corroboration of the Kynges power of the supreme head in earth, of the Church of England: and thys I wyll doe agaynste all maner of persones, of what estate, dignitie or degree, or condicion they be, and in no wyse doe nor attempt, nor to my power, suffre to be doone or attempted, directly or indirectly, any thyng or thynges, priuelye or apertlye, to the lette, hinderaunce, damage, or derogacion thereof, or anye part thereof, by anye maner of meanes, or for anye maner of pretence. And in case anye othe bee made, or hath been made by me to any person or persones, in mayntenance, defence or fauour of the Bysshop of Rome, or hys auctoritie, iurisdiction, or power, I repyte the same, as vayne & adnichilate: so helpe me God through Iesus Christ.

¶ Then shall the Bysshoppe examine euery one of them that are to be ordered, in the presēce of the people, after this maner folowynge.

Doe

The orderynge of Deacons.

Doe you trust that you are inwardlye moued by the holy Ghost, to take vpon you thys offyce & ministracion, to serue God, for the promotynge of hys glory, and the edifyng of hys people?

Answer.

I trust so.

The Bysshop.

Doe ye thynke that ye truly bee called accordyng to the wil of our Lord Jesus Christ, & the due ordre of this realme, to the ministry of the Church?

Answer.

I thynke so.

The Bysshop.

Doe ye vnfaignedly beleue all the Canonycall scriptures of the olde and newe Testament?

Answer.

I doe beleue.

The Bysshop.

Will you diligently reade thesame vnto the people assembled in the Church, where you shalbe appoynted to serue?

Answer.

I wyll.

The Bysshop.



I perteyneth to thoffice of a Deacon in the Church where he shal be appoynted, to assist the Prieste in deuine seruice, and specially when he ministrETH the holye Communion, & to helpe hym in distribution thereof, and to reade holye scriptures and homelies in the congregacion, and to instruct the youthe in the Catechisme, to Baptise and to preache if he be admitted thereto by the Bysshop. And furthermore, it is hys offyce where prouision is so made, to searche for the sycke, poore, and impotent people of the parische, and to intimate theyr estates, names and places where they dwell, to the Curate, that by hys exhortacion they may bee relieved by the parische, or other conueniente almes: Wyll you doe thys gladly and wyllinglye?

Answer.

The orderynge of Deacons.

Answer.

I Wyll so doe by the helpe of God.

The Bysshop.

Will you applye all your diligence to frame and fashion your owne lyues, and the lyues of all youre familie accordyng to the doctrine of Christ, and to make both your selues and them as muche as in you lyeth, wholesome examples of the flocke of Christ:

Answer.

I Wyll so do, the Lorde beyng my helper.

The Bysshop.

Will you reuerently obeye your ordinary and other chiefe Ministers of the Church, and them to whome the gouernement and charge is committed ouer you, folowynge wyth a gladde mynd and Wyll theyr godly admonitions:

Answer.

I Wyll thus endeuour my selfe, the Lorde beinge my helper.

Then the Bysshop laying his handes seuerallye vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, and the hoily ghost. Amen.

Then shall the Bysshop deliuer to euerye one of them the newe Testament, saying.

Take thou aucthoritie to reade the Gospell in the Church of God, and to preache thesame, if thou be therevnto ordinarily commaunded.

Then one of them appoynted by the Bysshop, shall reade the Gospell of that daye.

Then shall the Bysshop procede to the Communion, and all that be ordered shall tarpe and receyue the holy Communion thesame daye wyth the Bysshop.

The Communion ended, after the laste Collecte and immediately befoze thee benediccion, shall be sayed thys Collect folowynge.

A Almighty God geuer of all good thynges whyche of thy great goodnes hast vouchesafed to accept and take these thy seruantes vnto the offyce of Deacons in thy Church: make them we beseeche thee **O LORD** to bee modest

The orderynge of Deacons.

modest, humble, and constant in theyr ministracion, to haue a ready Wyll to obserue all spyrituall discipline, that they ha-
uyng allwayes the testimonie of a good conscience, and con-
tinuyng euer stable and strong in thy sonne Christe, maye so
well vse themselves in thys inferiour offyce, that they maye
be found worthy to be called vnto the hygher ministeries in
thy churche, throughe the same thy sonne our sauour Christ:
to Whome bee glory & honour, worlde wythout ende. Amen.

¶ And here it muste be shewed vnto the Deacon that he
must continue in that office of a Deacon, the space of a whole
yeare at the least (except for reasonable causes it bee other-
wyle seen to hys ordenarie) to the intent he may be perfecte,
and well expert in the thynges apperteynyng to the Eccle-
siasticall administracion: in executyng whereof, yf he be found
faythfull and diligent, he may be admitted by hys Diocesan
to the ordre of Priesthode.

¶ The fourme of orderynge Priestes,

When the exhortacion is ended, then shall folowe the
Communion. And for the Epistle, shalbe read oute of
the twentieth Chapter of the Actes of the apostles
as foloweth.



¶ Rom Miletus Paule sente messengers to Ephe-
sus, and called the Elders of the congregacion:
Whych when they were come to hym, he sayd
vnto them. We knowe that from the fyrst daye
that I came into Asia, after what maner I
haue been wyth you at all seasons, seruyng the Lorde wyth
all humblenes of mind, and wyth many teares and tempta-
cions whych happened vnto me by the layinges alwayte of
the Jewes, because I woulde kepe backe nothyng that
was profitable vnto you, but to serue you and teache you
openly throughout euery house: wytnessyng both to the Je-
wes, and also to the Grekes, the repentaunce that is toward
God, and the fayth whych is toward our Lord Jesus. And
nowe beholde. I goe bounde in the spirite vnto Ierusalem,
not knowyng the thynges that shall come on me there, but
that

The orderynge of Priestes.

that the holy gost witnesseth in euery cite, saying that bandes and trouble abyde me. But none of these thynges moue me, nether is my lyfe deare vnto my selfe, that I myghte fulfill my course wyth loye and the ministracion of the worde whych I haue receyued of the Lorde Jesu, to testifie the gospel of the grace of God. And now beholde, I am sure that hencefoorth ye all (through whome I haue gone preaching the kyngdome of God) shall see my face nomore. Wherefore I take you to recorde thys daye, that I am pure from the bloud of all men. For I haue spared no labor, but haue shewed you all the counsaile of God. Take hede therfore vnto your selues and to all the flocke, amonge whome the holye goste hath made you ouerseers, to rule the congregacion of God, whych he hath purchased wyth hys bloud. For I am sure of thys, that after my departynge, shall greuous wolues entre in amonge you, not sparyng the flocke. Moreouer, of your owne selues shall men aryse, speakynge peruerse thynges to drawe disciples after them. Therefore awake, and remember that by the space of thre yeares I ceased not to warne euery one of you nyght and day, wyth teares.

And now brethren, I commend you to God, & to the word of hys grace whych is able to buylde further, and to gyue you an inheritauce among all them which are sanctified. I haue desyred no mannes syluer, golde, or vesture. Yea, you knowe your selues, that these handes haue ministred vnto my necessities, & to them that were wyth me. I haue shewed you all thynges, how that so labourynge, ye ought to receiue the weake, & to remembre the wordes of the Lord Jesu, how that he sayed: it is more blessed to geue, then to receiue.

Or els thys thyrd Chapter, of the fyrst Epistle to Timothe.

Thys is a true sayinge: If anye man desyre the offyce of a Byschoppe, he desyareth an honest woorke. A Byschoppe therefore must bee blamelesse, the husbände of one wyfe, diligente, sobre, discrete, a keeper of hospitalite, apte to teache, not geuen to ouermuche wyne, no fyghter, not greedy of filthie lucre, but gentle, abhorring fighting, abhorring couetousnesse,

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nesse, one that ruleth wel his owne house, one that hath children in subiection With all reuerence. For if a manne cannot rule his owne house, howe shall he care for the congregacion of God: he maye not be a yonge scholer, lest he fall well, and fall into the iudgement of the euill speaker. He muste also haue a good reporte of them whiche are withoute, lest he fall into rebuke, and snare of the euill speaker.

Lyke wyse muste the Ministers be honeste, not double tonged, not geuen vnto muche wyne, nether greedy of fylthy lucre: but holdynge the mistery of the fayth, With a pure conscience: and let them fyrste bee proued, and then let them minister so, that no man be able to reprove them.

Euen so must theyr wyues be honest, not euill speakers: but sobre and faythfull in all thinges. Lette the Deacons be the husbandes of one wyse, and suche as rule their children well, and theyr owne householdes. For they that minister wel geat themselves a good degree, and great libertie in the faith whiche is in Christ Jesu. These thinges wyte I vnto thee, trustynge to come shortly vnto thee: but and if I tary longe, that then thou maist haue yet knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the congregacion of the lyuinge God, the Pillar & ground of trueth.

And without doubt, great is that mysterye of godlynnes: God was welled in the fleme, was iustified in the spirit, was seen among the Angels, was preached vnto the Gentyles, was beleued on in the worlde, and receiued vp in glorie.

After this shall be read for the gospel, a piece of the last Chapter of Mathew, as foloweth.



Iesus came and spake vnto them, sayinge: All power is geuen vnto me in heauen & in earth. Goe ye therfore and teache all nacions, bapty-
synge them in the name of the father, and of the sonne, and of the holy goste. Teachynge them to obserue all thynges, whatsoeuer I haue comaunded you. And loe, I am With you alwaye, euen vntyl the ende of the worlde.

*Mathewe
xxviij.*

Or els this that foloweth out of the tenth chapter of Iohn.

WB.

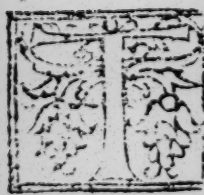
Clerely

The orderynge of priestes.



Verely, verely, I saye vnto you: he that entreth not in by the doore into the shepefold, but climbeth vp some other waye, the same is a thefe and a murtherer. But he that entreth in by the doore, is the shephearde of the shepe: to hym the porter openeth, & the shepe heareth his voyce, and he calleth his owne shepe by name, & leadeth them out. And when he hath sent forth his owne shepe, he goeth before them, and the shepe folowe him, for they know his voyce. A straunger wyll they not folowe, but wyll flee from him, for they know not the voyce of straungers. This Pro- uerbe spake Iesus vnto them, but they understode not what thynges they were, which he spake vnto the. Then sayd Iesus vnto the agayn: verely verely, I say vnto you, I am the doore of the shepe. All (euen as many as come before me) are theues and murtherers: but the shepe dyd not heare them. I am the doore: by me if any man entre in, he shalbe safe, and goe in and out, and fynde pasture. All these cometh not but for to steale, kyll and to destroye. I am come that they myght haue lyfe, and that they myght haue it more aboundantly. I am the good shephearde: a good shephearde geueth his lyfe for the shepe. An hyred seruaunt, and he which is not the shepe heard (neyther the shepe are his owne) seeth the wolfe com- mynge, and leaueth the shepe and fleeth, & the wolfe catcheth and scattereth the shepe. The hyred seruaunte fleeth, because he is an hyred seruaunt, and careth not for the shepe. I am the good shephearde and knowe my shepe, and am known of myne. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the shepe: & other shepe I haue, whiche are not of this folde. Them also muste I brynge, and they shal heare my voyce, and there shalbe one folde and one shephearde.

Or els this of the. xx. Chapter of Iohn.



The same day at nyght, which was the first day of the Sabbothes, when the doores were shut (where the disciples were asssembled together, for feare of the Iewes) came Iesus & stode in the middes, & sayd vnto the: peace

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peace be vnto you. And When he had so sayed, he meWed vnto them his handes & his syde. Then Were the disciples glad; When they saWe the Lorde. Then sayed Iesus vnto them agayne : peace be vnto you. As my father sente me, euen so sende I you also. And When he had sayde those woordes, he breathed on them and sayed vnto them : receiue ye the holye ghost. Whoso euers synnes ye remitte, they are remitted vnto them: and Whoso euers synnes ye retayne, they are retayned.

When the Gospell is ended, then shalbe sayed or songe.



Come holy goste eternall God, procedyng from aboue :

Both from the father and the sonne, the god of peace and loue.

Visite our myndes, and into vs, thy heauenly grace inspire :

That in all trueth and godlynesse, We maye haue true desyre.

Thou art the very comforter, in all woe and distresse:

The heauenly gift of god most highe, Whiche no tongue can expresse.

The fountayne and the lyuely spring, of ioye celestial:

The fyre so bryght, the loue so cleare, & Unction spirituall

Thou in thy gyftes arte manifolde, Whereby Christes Church doth stande:

In faythfull heartes Wrytynge thy lawe, the fynger of Gods hande.

Accordynge to thy promes made, thou geueste speache of grace:

That through thy helpe, the prayse of God, maye sounde in euery place.

O holy Goste into oure Wittes, sende downe thyne heauenly lyght:

Kindle our heartes With seruente loue, to serue God daye and nyght.

Strength and stablishe all oure Weakenes, so feble and so frayle:

¶ B.B.ij. That

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That neither flesh, the worlde nor deuyl, agaynste vs do
preuaile.

But backe our enemye farre from vs, and graunte vs to
obtaine:

Peace in our heartes With God & man, without grudge
or disdayne.

And graunt O Lorde, that thou beynge, oure leader and
our guyde:

We maye eschewe the snares of synne, and from the neuer
flyde.

To vs suche plentie of thy grace, good Lorde graunt We
thee praye:

That thou mayest be our comforter, at the laste dreadfull
daye.

Of all stryfe and dissencion, O LORD E dissolue the
bandes:

And make the knottes of peace and loue, throughout all
Christen landes.

Graunte vs O Lorde, throughe thee to knowe the father
moost of myght:

That of his deare beloued Sonne, We maye attayne the
syght.

And that with perfect fayth also, We maye acknowledge
thee:

The spirite of them both alwaye, one GOD in persons
three.

Laude and prayse be to the father, and to the Sonne
equall:

And to the holy spirite also, one god coeternall.

And praye We that the onely sonne, vouchesafe his spirite
to sende:

To all that doe professe his name, vnto the worldes ende.
Amen.

And then the Archdeacon shall presente vnto the Bysshop.
all them that shall receiue the order of Priesthode that day.
The Archdeacon saying.

Reuerend

The orderunge of priestes.

Reverende father in God, I presente unto you, these persons presente, to be admitted to the ordre of Priesthode,
Cum interrogacione & responsione, ut in ordine Diaconatus.

And then the Byshop shall saye to the people.



God people, these be they Whome we purpose God wyllynge, to receyue this daye, unto the holy office of Priesthode. For after due examination, we fynde not the contrary but that they be lawfullye called to their function and ministrye, and that they be persons mete for the same: but yet yf there be any of you which knoweth any impediment, or notable cryme in any of them, for the whiche he oughte not to be receyved into this holy ministrye: nowe in the name of god Declare the same.

And yf any great cryme or impediment be objected. &c.

Vt supra in Ordine Diaconatus usque ad finem Litanie cum hac Collecta.



A mightye G O D geuer of all good thinges, whiche by thy holye spirite haste appoynted diverse orders of Ministers in thy churche, mercifully beholde these thy seruautes, nowe called to the office of Priesthode, and replenishe them so with the trueth of thy doctryne, and innocencye of lyfe, that both by worde, and good example, they may faithfullye serue thee in this office, to the glory of thy name, and profyte of thy congregation, through the merites of our sauoure Iesu Christ: Who lyueth and reigneth, With thee, and the holye goste, Worlde without ende. Amen.

Then the Bischoppe shall minister vnto euerye one of them the othe, concernynge the kynges Supremacie, as it is sette oute in the ordre of Deacons. And that doonz. he shall saye vnto them whyche are appoynted to receyue the sayde Office, as hereafter foloweth.

The ordering of priestes.



Ye haue hearde brethren, as well in youre priuate examinacion, as in the exhortacion, and in the holy lessons taken out of the Gospell, and of the Wrytynges of the Apostles, of what dignitie, and of how great importaunce thys office is (Whereunto ye be called.) And now we exhorde you, in the name of oure Lorde Jesus Christe, to haue in remembraunce, into how hyghe a dignitie, and to howe chargeable an office ye be called, that is to say, to bee the messengers, the Watchemen, the Pastours, and the stewardes of the lord: to teache, to premonishe, to feede, and prouide for the Lordes familye: to seeke for Christes shepe that be disperfed abroad, and for his children which be in the midst of this naughtie worlde, to be saued through Christe for ever: haue alwayes therefore printed in your remembraunce, howe great a treasure is committed to your charge: for they bee the shepe of Christe, whiche he bought with his death, and for whom he shed his bloud. The church and congregacion whom you muste serue, is his spouse and his body. And if it shall chaunce the same church, or any membre therof, to take any hurte or hynderaunce, by reason of youre negligence, ye know the greatnesse of the fault, and also of the horrible punishment which wyll ensue. Wherefore, consider with youre selues the ende of your ministerie, towarde the chyl dren of God, toward the spouse and body of Christ, & see that you neuer cease your labour, your care and dyligence, vntyll you haue done at that lyeth in you, accordyng to your bounden duetye, to bryng all suche as are, or shalbe committed to youre charge, vnto that agrement in fayth, and knowledge of God, and to that ripenes and perfectnes of age in Christ, that there be no place left among them, eyther for errour in religion, or for viciousnesse in lyfe.

Then, forasmuche as youre office is both of so great excellencye, and of so greate difficultie, ye see with howe greate care and studye ye oughte to applye youre selues, as well that you maye shewe youre selues kynde to that LORD, who hath placed you in so hyghe a dignitie, as also to beware, & ney:

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neyther you youre selues offende, neyther be occasion that o-
ther offende. Howbeit, ye can not haue a mynde and a Wyll
thereto of your selues, for that power and abilitie is geuen
of God alone. Therefore ye see how ye ought & haue nede,
earnestly to praye for hys holy spirite. And seeynge that you
can not by anye other meanes, compasse the doyng of so
Weyghtye a worke perteynyng to the saluacion of man, but
wyth doctrine and exhortacion, taken out of holy scripture,
and wyth a lyfe agreable vnto thesame. We perceyue howe
studious ye ought to be in readyng and in learnyng the holy
scriptures, and in framynge the maners, both of youre selues,
and of them that specially parteyn vnto you, accordynge to
the rule of thesame scriptures. And for thys selfe same cause,
ye see how you ought to forsake and set asyde (asynuche as
you maye) all worldly cares and studyes.

We haue a good hope, that you haue well weighed & pon-
dred these thynges wyth your selues, long beefore this time,
and that you haue clerelye determined by Goddes grace, to
goue your selues wholly to this vocacion, whereunto it hath
pleased God to call you, so that (as muche as lyeth in you)
you applye your selues wholly to thys one thyng, and draw
all your cares and studies thys waye, and to thys ende. And
that you wyll continually praye for the heauenly assistaunce
of the holy gost, from God the father, by the mediacion of
our onely mediatour and sauour Iesus Christ, that by day-
lye readyng and weyghyng of the scriptures, ye maye ware
ryper and stronger in your ministerye. And that ye maye so
endeuour your selues from tyme to tyme to sanctifye the ly-
ues of you and yours, and to fashyon them after the rule and
doctrine of Christ: And that ye may be wholesome and God-
ly examples and paterns, for the rest of the congregacion to
folowe. And that thys present congregacion of Christe here
assembled, may also vnderstande your myndes and Wylles
in these thynges: and that thys your promes, shal more moue
you to doe your dueties, ye shall aunswere playnlye to these
thynges, whych we in the name of the congregacion shall
demaunde of you, touchyng thesame.

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Doe you thynke in your heart, that you be truelye called accordyng to the Wyll of our Lord Iesus Christ, and the orde of thys Church of Englande, to the ministry of Priesthode.

Answer.

I thynke it.

The Bysshoppe.

BE you perswaded that the holy Scriptures containe sufficiently all doctrine requyred of necessitye for eternal saluacion, through fayth in Iesu Christ: And are you determined wyth the sayd scriptures, to instruct the people committed to your charge, and to teache nothyng (as requyred of necessitye to eternall saluacion) but that you shalbe perswaded may be concluded, and proued by the scripture:

Answer.

I am so perswaded, and haue so determyned by Goddes grace:

The bysshoppe.

Will you then geue your faythfull diligence alwayes, so to minister the doctrine and Sacramentes, and the discipline of Christ, as the Lord hath commaunded, and as thys realme hath receyued thesame, accordyng to the commaundementes of God, so that you may teache the people committed to your cure and charge, wyth all diligence to keepe and obserue thesame:

Answer.

I Wyll so do, by the helpe of the Lorde.

The Bysshop.

Will you be ready wyth all faythfull diligence to banyshe and dyue awaye all erronious and straunge doctrines, contrary to Gods worde, and to vse both publike & priuate monicions and exhortations, aswell to the sycke, as to the whole, wythin youre cures, as nede shall requyre and occasion be geuen.

Answer.

I Wyll, the Lorde beyng my helper:

The Bysshop.

Will you be diligent in prayers, & in readyng of the holye scriptures, & in suche studies as helpe to the knowledge of
of

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of the same, layinge asyde the studie of the Worlde and the
fleshe:

Answer.

I wyll endeuoure my selfe so to doe, the Lorde beyng my
helper.

The Bysshoppe.

Will you bee diligente to frame and fashion your owne sel-
ues & your families, accordyng to the doctrine of Christ,
and to make both your selues and them (asynuche as in you
lyeth) wholesome examples and spectacles to the flocke of
Christ:

Answer.

I wyll so applye my selfe, the Lorde beyng my helper.

The bysshoppe.

Will you maynteyne and set forwarde (asynuche as ly-
eth in you) quietnes, peace, and loue emonges all Chri-
stian people: and specially emong them that are, or shalbe co-
mitted to your charge:

Answer.

I wyll so doe, the Lord beyng my helper.

The Bysshop.

Will you reuerently obeye your Ordinary, and other chief
ministers, vnto whome the gouernement and charge is
committed ouer you, folowynge wyth a glad mynde & wyll,
theyr Godly admonicion, and submyttinge youre selues to
theyr Godly iudgementes:

Answer.

I wyll so doe, the Lorde beyng my helper.

Then shall the bysshop saye.

A Almighty God who hath geuen you thys wyll to doe
all these thynges: graunte also vnto you, strengthe and
power to performe the same, that he maye accomplyshe hys
worke whych he hath begon in you, vntyll the time he shall
come at the latter day, to iudge the quicke and the dead.

¶ After thys, the congregacion shalbe desyred, secretly in
theyr prayers, to make humble supplicacions to God for the
foresayd thynges: for the whych prayers, there shalbe a cer-
space kept in silence.

That doen, the bysshoppe shall praye in thys wyse.

BB.v.

Let

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Let vs praye.



Almyghtye God and heauenly father, Whiche of thy infinite loue and goodnes towarde vs, hast geuen to vs thy onely and mooste deare beloued sonne Iesus Christe, to bee our redeemer, and authour of euerlastyngelyfe: Who after he had made perfecte our redemption by his death, and was ascended into heauen, sente abroad into the world his Apostles, Prophetes, Euangelistes, Doctours, & Pastours, by whose laboure and ministrye, he gathered together a greate flocke in all the partes of the worlde, to sette furth the eternal prayse of thy holye name. For these so greate benefites of thy eternall goodnesse, and for that thou haste vouchesafed to call these thy seruantes here presente, to thesame offyce and ministerie of the saluacion of mankynde: We render vnto thee mooste hartye thanks, We woorthyppe and prayse thee, and we humblye beseeche thee by the same thy Sonne, to graunte vnto all vs, Whiche eyther here, or els Where call vpon thy name, that we maye shewe oure selues thankfull to thee, for these and all other thy benefites, & that we maye daylye encrease and goe forwarde, in the knowledge and fayth of thee and thy Sonne, by the holye spirite. So that aswell by these thy ministers, as by them to whom they shal be appoynted ministers, thy holye name maye be alwayes glorified, and thy blessed kyngedome enlarged, throughe thesame thy Sonne our Lorde Iesus Christe: Which liueth and reigneth With thee, in the vnitie of the same holy spirite, Worlde Without ende. Amen.

When this prayer is done, the Bysshoppe with the Priestes presente, shall laye theyr handes seuerallye vpon the heade of euery one that receyueth the orders. The receyuers humblye knelynge vpon theyr knees, and the Bysshoppe sayinge,

Receyue

The orderynge of Priestes.



Receiue the holy gost, whose synnes thou doeste forgeue, they are forgiven: and whose synnes thou doest retayne, they are retained: and bee thou a faythfull despensor of the worde of God, and of his holy Sacramentes. In the name of the father and of the sonne, and of the holy gost: Amen.

The Byshop shall deliuer to euerye one of them, the Byble in his hande, sayinge.

Take thou authoritie to preache the worde of God, and to minister the holye Sacramentes in this congregacion, where thou shalte be so appointed.

When this is done, the Congregation shall synge the *Crede*, and also thei shall goe to the Communion: whiche all they that receyue orders shall take together, and remaine in the same place where the handes were layde vpon them, vntyl suche tyme as they haue receyued the Communion.

The Communion beyng done, after the laste Collecte, and immediatly before the benediction, shalbe sayed this Collecte.



Moste mercifull father, We beseeche thee so to send vpon these thy seruauntes thy heauely blessing that they may be cladde about with all iustice, and that thy worde spoken by theyr mouthes, may haue suche successe, that it maye neuer bee spoken in vayne. Graunte also that we maye haue grace to heare, and receyue the same as thy moste holy worde, and the meane of our saluacion, that in all our wordes and dedes, we may seke thy glory, and the encrease of thy kingdom, thorow Iesus Christ our Lorde. Amen.

And if the Orders of Deacon and Priesthode, be geuen both vpon one day: then shall al thynges at the holye Communion, be vsed as they are appoynted at the orderynge of Priestes. Sauynge that for the Epistle, the whole thyrd Chapter of the fyrst to Timothe shalbe read as it is set out before in the ordre of Priestes. And immediatly after the Epistle, the Deacons shalbe ordered, And it shal suffice, the Letanye to be sayed once.

The

29 The fourme of consecra-

tyng of an Archebyschoppe, or Byschoppe.

¶ At the Communion.

The Epistle.



This is a true sayinge: If a manne desyre the of-
fice of a Byschoppe, he desyeth an honeste
Woorke. A Byschop therefore must be blame-
lesse, the husbande of one Wyfe, diligente, so-
bze, discrete, a keeper of hospitality, apt to teache,
not geuen to ouermuche Wyne, no fyghter, not greedy of fyl-
thie lucre, but gētle, abhorring fighting, abhorring couetous-
nesse, one that ruleth wel his owne house, one that hath chil-
dren in subiection With all reuerence. For if a manne cannot
rule his owne house, howe shall he care for the congregacion
of God: he maye not be a yonge scholer, lest he swell, and fall
into the iudgement of the euill speaker. He muste also haue a
good reporte of them whiche are Withoute, lest he fall into
rebuke, and snare of the euill speaker.

The Gospell.



Jesus sayd to Symon Peter, Symon Johanna,
louest thou me more then these: he sayd vn-
to hym: yea Lorde, thou knoweste that I loue
thee: he sayd vnto him, fede my lambes. He said
to hym agayne the seconde tyme: Simon Jo-
hanna, louest thou me: he sayd vnto hym: yea Lorde, thou
knowest that I loue thee: he sayd vnto hym, feede my shepe.
He sayd vnto hym the thyrde tyme: Simon Johanna, lo-
uest thou me: Peter was sorry, because he sayd vnto hym the
thyrde tyme, louest thou me. And he sayd vnto hym: Lorde
thou knowest all thynges, thou knowest that I loue thee.
Jesus sayd vnto hym: fede my shepe.

¶ Or els out of the tenth Chapter of Iohn, as befoze in
thordre of Priestes.

¶ After the Gospell and Credo ended, fyrste the elected
Byschoppe shall bee presented by two byschoppes, vnto the
archebyschop of that prouince, or to some other byschoppe
appoynted by hys commission: The Byschoppes that pre-
sent hym, saying,

Wolte

Consecration of Bissshops.

Moste reuerend father in God, We present vnto you thys
godlye and Well learned man, to be consecrated Bys-
shoppe.

¶ Then shall the Archebysshop demaunde the Kynges
mandate, for the consecracion, & cause it to be reade. And
the othe touching the knowledge of the kinges suprema-
cie, shalbe ministred to the person elected, as it is set oute
in the Order of Deacons. And then shalbe ministred also,
the othe of due obedience vnto the Archebysshoppe, as fo-
loweth.

The othe of due obedience

to the Archebysshoppe.



In the name of God, Amen. I **N.** chosen Bis-
shoppe of the Church and he of. **N.** doe pro-
fesse and promesse, all due reuerence and obedi-
ence to the Archebysshoppe, and to the Metro-
politicall Church of. **N.** and to theyr succes-
sours: so helpe me **G O D** throughe Iesus

Christ.

¶ Thys othe shall not be made at the consecration of an
archebysshoppe.

¶ Then the archebysshoppe shall moue the congregacion
present to praye: laying thus to them.



Brethren, it is Wrytten in the Gospell of saynct
Luke, that our saviour Christ continued the
whole nyghte in prayer, or euer that he dyd
chose and sende furth hys. xij. Apostles. It is
Wrytten also in the Actes of the Apostles, that
the Disciples whiche were at Antioche dyd faste and praye,
or euer they layed handes vpon, or sent furth Paul and Bar-
nabas. Let vs therefore, folowynge the example of our sau-
our Christ and hys Apostles, fyrst fall to prayer, or that we
admit and sende furth thys person presented vnto vs, to the
worke wherunto we trust the holy gost hath called hym.

¶ And then shalbe sayd the Letany, as afore in the order
of Deacons. And after thys place: That it may please the
to illuminate all Bysshoppes. &c. he shall saye.

That

Consecration of Bissshops.

That it maye please thee to blesse thys our brother elected,
and to sende thy grace vpon hym, that he may duely ex-
ecute the office wherunto he is called, to thz edifyinge of thy
Churche, and to the honour, prayse, and gloze of thy name.

Answer.

We beseeche thee to heare vs good Lorde.

Concludyng the Letanye in thende, wyth thys prayer.



Almightye God, geuer of all good thynges
whych by thy holy spirite haste appoynted di-
uerse orders of ministers in thy Churche: merci-
fully beholde thys thy seruaunt, now called to
the worke and ministerye of a Bysshoppe, and
replenyshe hym so wyth the trueth of thy doctrine, and inno-
cencye of lyfe, that both by word and dede, he may faythful-
ly serue thee in thys offyce, to the gloze of thy name, & profite
of thy congregacion: Through the merites of oure sauoure
Jesu Christe: Who lyueth and reygneith wyth thee and the
holy gost, worlde wythout ende. Amen.

Then the Archebysshoppe syttyng in a chayze, shall saye
thys to hym that is to be consecrated.



Brother, forasmuche as holye scripture and the
olde Canons commaundeth, that we shoulde
not be hasty in layinge on handes, and admyt-
tyng of any person to the gouernemente of the
congregacion of Christe, whyche he hath pur-
chased wyth no lesse pryce then the effusion of hys owne
bloud: afore that I admit you to thys administracion wher-
vnto ye are called, I wyll examine you in certayne articles,
to thende the congregacion present, may haue a tryall and
beare wytnes how ye be mynded to behaue your selfe in the
churche of God.

Are you perswaded that you be truely called to thys mini-
stracion, accordyng to the wyll of our Lorde Jhesus Christ, &
the ordze of thys realme.

Ans.

Consecration of Bishoppes.

Answer.

I am so perswaded.

The Archebysshop.



Be you perswaded that the holy scriptures conteyne sufficiently all doctryne, requyred of necessitie for eternall saluacion, through the fayth in Iesu Christ: And are you determined wyth the same holy scriptures, to instruct the people committed to your charge, and to teache or maynteyne nothing, as requyred of necessitie to eternall saluacion, but that you shalbe perswaded maye be concluded, and proued by the same:

Answer.

I am so perswaded and determyned by Gods grace.

The archebysshoppe.

Will you then faithfully exercise your selfe in the sayed holy scriptures, and call vpon God by prayer, for the true vnderstandyng of the same, so as ye may be able by them to teache and exhorde wyth wholesome doctrine, and to wythstand and conuince the gaynsayers:

Answer.

I wyll so doe, by the helpe of God.

The archebysshoppe.

Be you ready wyth all faythfull diligence, to banyshe and dryue away all erroneous and straunge doctrine contrary to Gods worde, & both priuately and openly to call vpon, and encourage other to the same:

Answer.

I am ready, the Lord beyng my helper.

The archebysshoppe.

Will you deny all vngodlynesse and worldly lustes, and lyue soberly, ryghteouslye, and Godlye in thys worlde, that you may be we your selfe in all thynges, an example of good workes vnto other, that the aduersary maye be ashamed hauyng nothyng to laye agaynst you:

Answer.

I wyll so doe the Lord being my helper.

The

Consecration of Bysshoppes.

The Archebysshoppe.

Will you maintaine and set forwarde (as much as shall lye in you) quietnesse, peace and loue, amonge all men. And suche as be vnquiete, disobedient and criminous within your Diocese, correcte and punyssh accordyng to suche auctoritie as ye haue by gods worde, and as to you shalbe commytted by the ordinaunce of this realme:

Answer.

I wyll so doe, by the helpe of God.

The Archebysshoppe.

Will you shewe your selfe gentle, and be mercifull for Chyldres sake: to poore and nedy people, and to all straungers destitute of helpe:

Answer.

I wyll so shewe my selfe by Gods helpe.

The Archebysshoppe.

Almighty god our heauenlye father, who hath geuen you a good wyll to doe all these thynges: graunte also vnto you, strength and power to performe thesame: that he accomplishing in you, the good worke which he hath begon, ye maye be founde perfecte, and irreprehensible at the latter daye throughe Iesu Christ our Lorde. Amen.

Then shall be song or sayde.
out in the ordre of Psaltes.

Come holy gost, &c. as it is set

That ended, the Archebysshoppe shall saye.

Lorde heare our prayer.

Answer.

And let our crye come vnto thee.

Let vs praye.

Almighty God and moste mercyfull father, whiche of thy infinite goodnesse haste geuen to vs thy onelye and most dere beloued sonne Iesus Christ, to be our redemer & auctour of euerlastyng lyfe: who after that he had made perfect our redemption by his death, and was ascended into heauen,
powed

Consecration of Bishoppes.

powred downe his gyftes aboundantly vpon men, making some Apostles, some Prophetes, some Euangelistes, some Pastoures, and Doctours, to the edifyng and makinge perfecte of his congregacion: graunte We beseeche thee, to this thy seruaunt suche grace, that he maye evermore be ready to spreade abroad thy gospel, and glad tidinges of reconcilment to God, and to vse the authoritie geuen vnto hym, not to destroye, but to saue: not to hurt, but to helpe: so that he as a wyse and a faythfull seruaunte, geuyng to thy family meate in due season, may at the last daye, be receyued into ioye, through Iesu Christ our Lord: Who With thee, and the holy gost, lyueth and reigneth one God, worlde without ende. Amen.

Then the Archebyschoppe and Byschoppes presente, shall laye theyr handes vpon the head of the elected bishop, the archebyschop sayinge.

Take the holy goost, and remember that thou stirre vp the grace of God, whiche is in thee, by imposition of handes: for God hath not geuen vs the spirite of feare, but of power, and loue, and of sobernesse.

Then the Archebyschoppe shall delyuer hym the Byble, sayinge.

Take hede vnto readyng, exhortacion & doctrine. Think vpon these thinges cōteyned in this boke, be diligente in them, that the encrease commynge thereby, may be manifest vnto all men. Take hede vnto thy selfe, and vnto teachyng, and be diligent in doyng them: for by doyng this thou shalt saue thy selfe, and them that heare thee: bee to the flocke of Christ a shephearde, not a wolfe: feede them, deuoure them not: holde vp the weake, heale the sycke, bynde together the broken, bryng agayne the outcastes, seeke the lost. Be so merciful, that you be not too remisse: so minister discipline, that you forgeat not mercy: that when the chief shepheard shall come, ye in ye receiue the

Consecratyng of Bysshoppes.
the inmarcessible crowne of glorie, throughe Iesus Chryste
our Lorde. Amen.

¶ Then the Archebysshoppe shall procede to the Communion,
with whome the newe consecrated Bysshoppe with other, shall
also communicate. And after the laste Collecte, immediatlye
before the benediction, shalbe sayed this prayer.

Moste mercifull father, We beseeche thee to sende
downe vpon this thy seruaunte, thy heauenlye
blessyng, and so endue him with thy holye spi-
rite, that he preachynge thy woorde, maye not
onely be earnest to reprove, beseeche, and rebuke
with al pacience and doctryne, but also maye be to suche as
beleue, an wholesome example, in worde, in conuersacion, in
loue, in faith, in chastitie & puritie: that faythfully fulfylling
his course, at the latter day he may receiue the crowne of
ryghteousnesse, layed vp by the Lorde the ryghte-
ous iudge: Who lyueth and reigneth, one god
With the father and the holy gost, world
Without ende. Amen.

(.)

¶ Imprinted at London in Fleetestrete at the sygne
of the Sunne ouer agaynste the conduite by
Edwarde whitthurche.

M.D.L II.

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